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DIO'S ROMAN HISTORY

I





DIO'S ROMAN HISTORY

WITH AN ENGLISH TRANSLATION BY
EARNEST CARY, Ph.D.

ON THE BASIS OF THE VERSION OF
HERBERT BALDWIN FOSTER, Ph.D.

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IN NINE VOLUMES

I



937.03
Dio

LONDON : WILLIAM HEINEMANN
NEW YORK : THE MACMILLAN CO.

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Dio

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INTRODUCTION

CASSIUS DIO COCCIANUS was a near relative, perhaps a grandson, of the famous orator, Dio Chrysostom, after whom he took the names Dio and Cocceianus, and like him was a native of Bithynia. His father was Cassius Apronianus, a Roman senator, who served as governor of Cilicia and of Dalmatia.¹ It is now established² that the correct order of Dio's names, if we follow the normal Roman usage, is that just given, his *praenomen* being unknown. The common Greek order, however, was Δίων ὁ Κάσσιος, and this order has become so thoroughly familiar to English readers that it bids fair to remain the popular usage.

The few details known regarding Dio's life are derived from casual statements occurring in his history. The date of his birth has been variously placed between 155 and 164 A.D., according to the time assumed for his admission to the senate. We learn that he was with his father during the latter's governorship of Cilicia,³ and that after his father's

¹ Books LXIX, 1, 3; LXXII, 7, 2; XLIX, 30, 4.

² See *Prosopographia Imperii Romani*, i, pp. 313 f.

³ LXXII, 7, 2.

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death he came to Rome, apparently about the year 180. In describing the behaviour of Commodus toward the senate and others at the beginning of his reign he states that his account is henceforth the result of personal observation and not hearsay. It seems a reasonable inference, therefore, that he was already a member of the senate at this time, and therefore at least twenty-five years of age. Pertinax in 193 nominated him to the praetorship for the following year,¹ but in the meantime both Pertinax and his successor Julianus were overthrown, and Dio thus assumed the office under Septimius Severus. The mild course of the new ruler at the outset of his reign taken in connection with his past record was such as to win the enthusiastic admiration of Dio and to encourage in him the hope that a new era was now dawning.

It was at this point, apparently, that Dio's literary work began. He wrote and published a little book, as it seems to us,² containing an account of the dreams and portents which had foretold to Severus his future greatness.³ The details he had doubtless learned from the emperor himself, and he presumably had ample faith in all these signs to judge true his fondness for reporting omens and prodigies in general. Upon receiving a gracious letter from Severus in acknowledgment of a presentation copy he seemed to be delighted by a dream the following night to

¹ LXIII, 12, 2. ² LXIII, 23. ³ A brief and interesting account is given in his history, LXIV, 3.

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write history. Accordingly he compiled an account of the events ending up with the accession of Severus.¹ This work also met with a cordial reception both on the part of the emperor and of the people, and Dio was entrusted the reserve to cover the whole period of Roman history. It has been conjectured that his original intention was to have the work that is hitting climax in the splendour of the new era inaugurated by Severus; if such was the case, his plan must have been changed very promptly. He presently withdrew largely from public affairs for the remainder of Severus' reign and spent the greater part of his time in retirement at his country seat in Capua.² During these years he gathered his materials and wrote a considerable part of the history. In a certain vague passage³ he seems to imply that he had been consul *effectus* naturally under Severus, but this first consulship should probably be dated some years after *anno 200* shortly before his proconsulship in Africa. Indeed, it seems altogether probable that his retirement from public life was the direct outcome of the changed policy of Severus, which could no longer command his support.

Caracalla, the successor of Severus, took Dio along as a member of his retinue on his Eastern expedition in 216, and the following winter was spent at Nicomedia⁴ but Dio could not accompany the

¹ Later he incorporated it in his other work, as he tells us.

² LXXVI, 1. XXXI, C. 4. ³ LXXVII, 17-18; LXXVII, 8-9.

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emperor to the Parthian war. By Macrinus he was placed over the cities of Pergamum and Smyrna as *curator ad corrigendum morum civitatum*, and he was continued in this position by Elagabalus. Under Alexander Severus he became proconsul of Africa, and upon his return was sent out as governor successive of Dacia and Upper Pannonia² both imperial provinces. In 193 he became consul for the second time *consul ordinarius* with Alexander himself as colleague. But his disciplinary measures in Pannonia had made him unpopular with the praetorians, so that he found it advisable to remain away from Rome much of the time, and he soon obtained permission to retire to Nicaea, his native city, on the plea of an ailment of the foot³. This is the last he tells us about himself and we can only conjecture how many years of leisure he enjoyed in his native land, inasmuch however as he was presumably already past the age of seventy at the time of his retirement. It is probable that his death occurred soon afterwards.

The work of which he is known to the modern world is his Roman History (*Ῥωμαϊκή ἱστορία* or *Ῥωμαϊκὴ* originally in eighty books covering the period from the landing of Aeneas down to the year of his own second consulship in 217 A.D. The last seven years, however, were treated very summarily, having been added apparently as an afterthought. He informs us that he spent ten years in gathering his

LXXIX 7-4. ² XII 36, 4. LXXX, 1-3. ³ LXXX 5.

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material for the period down to Severus' death—that he had read everything of importance on the subject,¹ and that twelve years was the time occupied in composing the work.² The period of these labours may be roughly estimated as the years 200-212. The lexicographer Suidas attributes five other works to Dio, but it is practically certain that only one, or possibly two, of these shorter works can have been written by him. The *Life of Arrian* who was a fellow-Bithynian as well as a fellow-historian, may certainly have been the work of Dio. If he ever wrote an account of Hadrian's reign, it was doubtless incorporated in his large work, as was the case with his first two treatises, but it is strange that he should have made no mention of it.

The whole period of nearly a thousand years covered by his history falls into three main divisions according to his own statements.³ The first is the period of the republic, when political action rested with the senate and the people—the facts were public property, and even if distorted from personal motives by some writers, could readily be ascertained from others or from the public records. The second period extends from the establishment of the monarchy to the death of Marcus Aurelius. Under the emperors action was no longer taken openly, and such versions as were given to the public were naturally received with suspicion. Dio must now

¹ LXXII. 23, 5.

² *Ibid.* I. 2. Cf. I. 1. 19, 8.

³ LXXII. 23, 5. Cf. I. 11. 19. LXXI. 26, 4. LXXII. 2. 1.

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content himself in the mean with giving the published reports of events, although he proposes now and then to express his own opinion based on what he has heard and read. The third period is that of his own day, he now writes of events of which he had first-hand knowledge, and as might be expected introduces more of detail into this portion of his work. Incidentally he states that with the accession of Commodus his history takes a sheer descent from the golden to the iron age. There are traces of a division of the work into decades. Book XLII begins the Civil War, I the monarchy (if we accept Dio's view here stated, that the battle of Actium marked the beginning of the reign of Augustus), and LXXI apparently the reign of Marcus Aureus, while it is very probable that Book XI began the First Punic War, XVI the Third Punic War, and perhaps XXXI the First Mithridatic War.

Dio follows the annalistic order of treatment, so popular among the Romans—according to which all the events of a given year, in whatever part of the world they occurred, were grouped together. The eponymous consuls of each year are regularly named at the appropriate points in the text, and in addition there is prefixed to each book, even for the imperial age, a table of the consuls for the period covered.

¹ It may be noticed, however, that the period covered by works of book LII is a much more than the chronological, and now printed.

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When he comes to the empire moreover he is very careful to specify to a day the exact duration of each emperor's reign and in certain other matters aims at equal exactness. Yet in spite of all his pains in this regard it would often be extremely difficult or impossible to extract a consistent chronology from his data. For it frequently happens that in his desire to trace the causes or results of a given series of events he is led to exceed the limits of a single year by a considerable margin, occasionally as so this same motive is responsible for an inversion of the actual order of events.

Unfortunately the value of his history is greatly diminished for us as the result of his blind devotion to two theories governing historical writing in his day. On the one hand a sense of the dignity and true value of history demanded that mere details and personal anecdotes should give place to the larger aspects and significance of events. On the other hand the historian was never to forget that he was at the same time a rhetorician; if the bare facts were lacking in effectiveness, they could be adorned, modified or variously combined in the interest of a more dramatic presentation. These two principles, as applied by Dio, have resulted all too frequently in a somewhat vague impressionistic picture of events, in which precisely those data which the modern historian eagerly looks for are either largely wanting

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or else blurred and confused. Thus names, numbers, and exact dates are often omitted, geographical details are scanty, and even the distinctive features of the various battles are passed over in great part in favour of rhetorical commonplaces, called from Thucydides and other models, thus robbing the battles of all or much of their individuality.¹ A good illustration of the transformation the facts could be made to undergo in the interest of these two theories is to be seen in his account of the conquest of Gaul. It is now generally recognized that there is nothing in this account which need imply an ultimate source other than Caesar's Commentaries,² and yet were it not for the familiar names, the reader might readily be excused for failing to recognize many of the events narrated to such an extent as Dio shifted the emphasis on the facts and assigned new motives while at the time striving to bring into bold relief the contrasts between the Celtic and the Roman character. It is not surprising, therefore, to find that the speeches which in Dio occupy a disproportionate amount of space (averaging one long speech or debate to the book, see even farther removed from the realm of actual history than those of the ancient historians generally

¹ The same might be said of the accounts of the battles of Pharsalus and Actium. Dio's account of the latter was fairly verbatim, while he could not avoid some of the variations from Caesar's account.

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The most famous of all these speeches that of Maecenas to Augustus regarding the establishment of the monarchy is in reality a political pamphlet setting forth Dio's own views of government and parts of it are an anachronism in the mouth of Maecenas. Again the speech which Dio makes Caesar deliver to his officers, not to his troops, before the battle with Antony is has almost nothing in common with the address reported by Caesar himself.

The problem of Dio's sources for the periods before his own day has been investigated by various scholars with widely divergent results. It is clear that he has much in common with Livy, but the tendency of early investigators was to overrate Livy's influence. Schwartz has shown that down to the end of the Second Punic war Dio holds an independent course between the various traditions known to us. After this there is apparent an increasing similarity between his account and that of Livy, which becomes most marked in the periods of the civil war, and the natural inference is that Livy was here used directly as a principal source. There are important agreements also with Polybius but no conclusive evidence of direct dependence. Sallust was almost certainly not among Dio's sources, and it is not probable that Caesar's Commentaries were used at least to any extent. For the period of the empire Tacitus has been confidently claimed by some as an important source, particularly for the reign and

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characterization of Tiberius, others, with less probability, have denied any such influence. A few isolated parallels between Dio and Sallust, also Pliny the Elder, have been pointed out, but they are not of sufficient importance to establish any direct influence. In a few instances Dio refers to the memoirs of emperors (Augustus, Hadrian and Severus), as if he had consulted them. He excels the other historians of Rome in the attention paid to constitutional and administrative matters, and it has been argued that he must have consulted some of the public records, at least the lists of magistrates. In general it may be said that his history gives evidence of being based on various sources for a given period,¹ and he seems to have made an honest attempt to arrive at the truth. Unfortunately he was not always equal to the task of reconciling the discrepancies in his sources and thus manages to contradict himself at times.

Dio's point of view is thoroughly Roman. He writes from the standpoint of a senator who, while jealous of the prerogatives of his order, is at the same time a thorough believer in the monarchy, in fact he makes the relations of the emperors to the senate the central idea in his account of the empire. His impatience with all opposition to the monarchy is probably responsible for the almost

¹ Compare his own statements in *Frsg.* I, 2 and *Book LIII*, 19, 6.

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bitter hostility shown towards Cicero. He has a poor opinion of the common people and he resents the great power and influence of the praetorian guard.

In style and diction the history is modelled on Thucydides. Not alone the long involved periods of the Athenian historian but also a multitude of single words, constructions, and phrases either peculiar to him or shared with a few other writers, reappear in these pages. It would seem that Dio steeped himself in the vocabulary and thoughts of his great model until he could think almost unconsciously in the words of the other.

Dio exerted no appreciable influence on his immediate successors in the field of Roman history. But among the Byzantines he became the standard authority on the subject, a circumstance to which we doubtless owe the preservation of such a large portion of his work.

About one third of Dio's History has come down to us intact. The extant portions are (a) Books XXXIX-IX (in large part), contained in eleven Mss.; (b) Book LXXVIII with part of LXXIX, or LXXIX with part of LXXX according to Boissac's division), preserved in a single Ms.; (c) the Paris fragments describing events of the years 207-210 A.D., recovered from the binding of a Strabo Ms.

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For our knowledge of the lost portions of Dio's work we have two kinds of sources: (1) Excerpts contained in various Byzantine collections, together with brief quotations made by lexicographers and grammarians; and (2) Epitomes by Zonaras and Xiphilinus supplemented by occasional citations in other historical writers. The quotations of the first class may be supposed to give, as a rule, the very words of Dio, subject of course to necessary changes in phraseology at the beginning, and sometimes at the end, and to occasional omission elsewhere of portions unessential to the excerptor's purpose. These constitute the Fragments of our author in the strict sense of the term. The Epitomes, on the other hand, while they often repeat entire sentences of Dio verbatim, or nearly so (as may readily be seen by comparing extant portions of the histories with Zonaras or Xiphilinus), must nevertheless, be regarded as essentially paraphrases. A brief description of these various sources follows:—

(1) The Excerpts *De Virtutibus et Vitiis* (V) are found in a Ms. of the tenth century, the Codex Pererescanus, now in the library of Tours. It was first published in 1634 by Henri de Valois, whence the fragments are sometimes called *Excerpta Iulianiana*, as well as *Pereresciana*. The collection consists (at present) of quotations from fourteen historians, extending from Herodotus to Macrobius. From Dio

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alone there are 445 excerpts, and the Ms. originally contained still more.

The Excerpts *De Sententiis* (M) are contained in a Vatican palimpsest (Vaticanae Graecae 17) of the tenth or eleventh century. The Ms. in very bad condition, numerous leaves were discarded and the others disarranged when the Ms. was used for the second writing. Angelo Mai, who first purchased the collection in 1820 employed chemical reagents to bring out the letters and even then had to despair of many passages. Since his use of the Ms. the letters have entirely faded still more and parts of some leaves have been covered in the work of repair. The excerpts attributed to Dio are drawn from nearly all periods of Roman history, and fall into two groups, the first extending down to 216 A.D. the other from 30 A.D. to the reign of Constantine between the two parts, as several leaves, and probably entire quaternions have been cut from the Ms. That the former set of fragments is taken from Dio none will deny. The later collection, however, extends much beyond the reign of Alexander Severus, where Dio ended his history. Furthermore, the style and diction are considerably different from Dio's own. It is now generally agreed that all the excerpts of this second set were the work of one man, whom Bessavian following Niebuhr would identify with Petrus Patricius, a historian of the sixth century. Nevertheless though not direct

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quotations from Dio, they are of value in filling out both his account and that of Niphelines.

The Excerpts *De Legationibus* Ambassadors *a* of Foreign Nations to the Romans (*c*) and *b* of the Romans to Foreign Nations (*c*) appear in one Mss. all derived from a Spanish archetype (once destroyed or fire) owned by Juan Paez de Castro in the sixteenth century. First published by Fuvio Orsini in 1782 and hence called *Excerpta Ursiniana*.

The three collections thus far named are known collectively as the *Fragmenta Constantiana*. They formed a small part of a great encyclopedia of more than fifty subjects, compiled under the direction of Constantine VII Porphyrogenetus (A.D. 945-959). They have recently been recited by Bressan, de Hoer and Buttner-Wobst. Bern: 1904, 66.

The Florilegium (Flor.) of Maximus the Confessor contains excerpts from various authors, arranged under seventy one categories, the first of which is Virtue and Vice. Mai first published a number of fragments of Dio from this collection from a Vatican Ms. but inserted several which have since been rejected. There are at least six Mss. of the Florilegium containing excerpts from Dio. From one of these Parisinus 149 (of the fourteenth or fifteenth century) Housheer adds to the previous fragments No. 55, 3^a and 3^b.¹

* The *Alcornoque Plantation* a collection made by the monk
Matthias Plantard (1742) at the plantation of the Marquis de
Maupeou. The collection is now in the library of the
Bibliothèque de la Ville de Paris. It is a collection of
the names of the plants of the plantation.

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The short *Synthesion* lexicon (1160 *Synthesion*) published in Becker's *Antiqua Græca* (vol. 1, pp. 7-18) contains nearly 40 brief citations from Dio, nearly all of which are assigned to their several books though unfortunately many of the numbers have been corrupted. On the basis of these citations, compared with the epitomes van Gutschmid and Bonsevan independently attempted to determine the points of division between the lost books of Dio and reached essentially the same results. Yet in several places the evidence is insufficient to constitute more than a reasonable probability.

The lexicon of Suidas, the *Etymologicum Magnum* and a few other computations of like character are also useful in affording occasional citations from Dio, often by book number.

Zonaras was private secretary to the emperor Alexis I. Comnenus in the early part of the twelfth century. Later he retired to a monastery on Mt. Athos and devoted himself to literary labours. Among various works which he left is his *Excerpta Istoriarum*, a history of the world in eighteen books extending from the creation down to the death of Alexis in 1118. It has been satisfactorily shown that for Books VII-IX, in which Roman history is carried down from the landing of Aetius to 1100, its chief source was Dio, supplemented by Plutarch and

There are a few fragments from Books XXX-XXXV that likewise are complete, while Books XXXVI-XXXVII are proper portions of a partly very mutilated, the present material of late origin from Books 40.

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a couple of quotations from Herodotus. We are justified, therefore, in recognizing as an epitome of Dio whatever remains after the exclusion of the portions that are derivable from the other two sources. After narrating the destruction of Corinth Zonaras laments that he could find no ancient authorities for the remainder of the republican period, hence it is inferred that Books XXXI-XXXV had even then been lost from all the Mss. He resumes his narration with the time of Sulla, and after relying on various lives of Flutarch for a time, finally follows Dio's account once more, beginning with Book XLIV. 3 but for the period subsequent to Domitian's death he used Dio only indirectly, through the epitome of Xiphilinus. Zonaras is therefore of great importance for Books I-XXI, and to a lesser degree for Books XLIV-LXVII, where he occasionally supplements our Mss. of Dio or the epitome of Xiphilinus. There are numerous Mss. of Zonaras, five of which are cited by Boissevain, but for the present edition it has seemed sufficient merely to indicate such readings as have the support of no Ms.

For Books LXX-LXXX our chief authority is Xiphilinus a monk of Constantinople, who made an abridgment of Books XXXVI-LXXX at the request of the emperor Michael VII Ducas (1071-78). Even in his time Books LXX and LXXI (Boissevain's division), containing the reign of Antoninus Pius

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and the first part of that of Marcus Aurelius had already perished. He divided his epitome into sections each containing the life of one emperor, and this is of no authority as regards Derg. versions, furthermore his task was very carelessly performed. The epitome is found in at least sixteen Mss., but all the rest are derived from one or the other of two fifteenth century Mss., Vaticanus H and Constantinus 200. Besides these two (abbreviated V and C), we have readings from an unknown Apollonius Ms. entered in C. at the foot of various gaps, but the scribe of C. dealt very freely with such passages.

Joannes Tzetzes (twelfth century) in his tarrago of historical and mythological stories now entitled *Chamaia* from the arbitrary division of the work into sections of one thousand verses each, occasionally cites Diderg. eg. his various authorities. But he does not very freely with his material, and C. is often difficult to determine exactly how much of Diderg. underlies his version. The present text wants a few passages printed with some hesitation by Boissvain. Tzetzes also cites Diderg. a few times in his commentary on Lycophron's *Alexandria*. Other writers who are similarly of use in supplementing the epitomes are Eustathius, archbishop of Thessalonica in the twelfth century famous for his commentary on Homer. Iohannes Antiochenus, a historian of the seventh century, Iohannes Damascenus, an ecclesiastical writer of the eighth century, Iohannes Laurentius

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Lydas, of the sixth century, who wrote of the Magistrates of the Roman Republic, and Cedrenus, a ~~historian~~ man of the eleventh century.

The present text and division into books are based on Boissac's edition which has been courteously placed at the disposal of the Editors by Messrs. Weidmann of Berlin. The departures from his readings are relatively few, but are not always indicated in the critical notes as it has seemed simpler to take the Ms. reading as the standard, and merely cite such emendations as are adopted in the text. For convenience of reference the traditional divisions of Books LVI LXXX are given in the margin and it is by these numbers that passages are cited.

The translation is based on that of H. H. Foster (Ireys, N.Y. 1905-06: the first to appear in English). At the outset it was hoped that his translation would require few changes to bring it into conformity with the Greek text here adopted, but this hope was promptly disappointed, as soon as the task of careful comparison with the original was fairly under way, by the discovery of many errors of a more or less serious nature as well as of frequent imprecisions in the English. So far as has proved possible, his words have been retained, yet the changes found to be either necessary or desirable are so numerous that the editors have decided in favour of the present wording of the title page.

MANUSCRIPTS

b The Alder. The Ms. is now reduced to a few leaves on which are contained LXXVIII 2 2 LXXIX 8, 3. This Ms. is.

Vindobona Graecus 1868. V. l. vellum Ms. of the 16th or 17th century. Original characters. It agrees with many of which however were corrected by a second hand apparently with the aid of another Ms. V. belongs to the 17th who published the note in 1592 *Excerpta Cronica* pp. 416-474.

(c) The Paris fragments.

These are found on the parchment leaves which have been used for putting up a Greek Ms. Paris B. 197 A. They are fragments belonging to a Ms. of the 16th or 17th century. The fragments are numbered 1 to 10. The fragments are 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Have been published in the *Abhandlung des Museum für 1889* pp. 445-76.

BIBLIOGRAPHY

- [illegible]

In addition to the conditions already given for the M and ν conditions of equation (1) the following deviations are observed in the experimental apparatus:

lik	= $\log_{10} k$
Ku	= $\frac{1}{2}(\log_{10} \mu + \log_{10} \nu)$
Quand	= $\frac{1}{2}(\log_{10} q + \log_{10} d)$
$v = \frac{1}{2}(\log_{10} v + \log_{10} v)$	$v = \frac{1}{2}(\log_{10} v + \log_{10} v)$
$\{v, w\}$	= $\frac{1}{2}(\log_{10} v + \log_{10} w)$
Rate	= $\frac{1}{2}(\log_{10} v + \log_{10} w)$
Ru	= $\frac{1}{2}(\log_{10} \mu + \log_{10} \nu)$
S	= $\log_{10} s$
U _{rs}	= $\frac{1}{2}(\log_{10} r + \log_{10} s)$
V _q	= $\frac{1}{2}(\log_{10} v + \log_{10} q)$
V _{ph}	= $\frac{1}{2}(\log_{10} v + \log_{10} h)$
V _l	= $\frac{1}{2}(\log_{10} v + \log_{10} l)$
Z _{rs}	= $\log_{10} z$

DIO'S ROMAN HISTORY

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FRAGMENTS OF BOOK I

- I 2 Ἀρέγωνται μὲν¹ πάντα ὡς εἰπεῖν τὰ περὶ αὐτῶν
 τις γεγραμμένα, σφραγισμένα δὲ οὐ πάντα ἀλλ' ὅσα
 ἐξεκρίνα μὲντοι μὴδ' ὅτι κεκλιεπτημεναι,
 ἐν οἷσι γε καὶ αὖτε πρᾶγματ' ἐπέτρεψε,² λογοῖς
 κεχρημαί. ἐν τῇ ἀληθείᾳ αὐτῶν δια τούτου τις
 ὑποπτευσθῇ ὅπερ ἐπ' ἄλλων τιμῶν συμβεβηκει
 ἐγὼ γὰρ ἀμφότερα, ὡς οἶον τε ἦν, ὁμοίως ἀκρι-
 3 βωσαι εἰσπαύδασα ἄρξομαι δὲ ὅθεν περ τα σαφε-
 στατα τῶν περὶ τῆςδε τῆς γῆς, ἢ κατωκυρμεν,
 συμβῆναι λεγόμενοι παρελθόμεν. M. p. 135
 Τῇ χωρῇ ταυτην, εἰ ἡ τῇ τῶν Ρωμαίων ἴσθι
 πεπολισται. M. p. 135

Στοιχ. 7. 1.

I Ἀφίκα μετὰ τῶν Ἰρηνικῶν πύλεων ἀφίκα πρὸς
 Ἀβουρμηναι, οἱ πρῶτον τὴν χωρᾷ ὡκύν καὶ ἦν
 ἡ Ἰωμ, πεπολισται Λατι οὐ τοῦ Φαυρὸς τότε τῇ
 Τῶν αὐτῶν Λατι 132

Οἷτος οὐ Ἀφίκα μετὰ τῇ ἦ Τροίαν ἀλῶσαι
 εἰς Ἰταλιαν, ὡς ἐφίκα καὶ Λατινοὺς παραγινεται
 ἀνέγνω μετὰ πρῶτον καὶ ἦν ἡ ἀπὸ τῆς δεξ., ἐξενεψε Με

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FRAGMENTS OF BOOK I

Almost as I have read pretty nearly everything about them that has been written by anybody, I have not included it as an authority but only what I have seen fit to select. I trust, moreover, that if I have used a fine style so far as the subject matter permitted no one will on this account question the truthfulness of the narrative as has happened in the case of some writers, for I have endeavored to be equally exact in both these respects so far as possible. I will begin at the point where I have obtained the earliest accounts of what is reported to have taken place in this land when we inhabit.

This land in which the city of Rome has been built.

It was as follows.

1. Aeneas after the Trojan war came to the Aeneades who were the former inhabitants of the land wherein Rome has been built and who

Translated by John Alexander 1929

This Aeneas after the capture of Troy came as we have remarked, to Italy and the Latins. He

DIOS ROMAN HISTORY

Ζωπύριος 7, 1.

τοῖσι τῶν ἄρχων ἔχοντες καὶ προσέσχε Λαυρεντῶ
καὶ αὐτοὶ Νημικίον ποταμὸν εἶδον κατὰ τὴν δὴ
θεοῦ, ὅτι οὐκ ἔστιν ἀποσπασθῆναι τὴν χώραν
τὴν κατὰ κρήνην· οὗδε τῆς χώρας ἄρχοντι Λατίνου
ὑπερῆκε τῷ Λατίνῳ τὴν ἐν τῇ γῆν κατὰ ὅριον
καὶ σὺν βαλάντιον ἡττάται· εἴτα εἰς ὅτι οὐκ ὡς φάνεν
τῇ ἐμφάνει καὶ ἀλλὰ τῷ καὶ τῇ κατὰ κρήνην
αὐτοῦ τῷ ποταμῷ, καὶ τῇ θύγατρί τῇ Λατίνῳ
καὶ ἀποσπασθῆναι· εἶτα πολλοὶ οὐκ ἔστιν
μὴ οὐκ ἀποσπασθῆναι Λατίνῳ· ἡ τε χώρα Λατίνῳ
ἐπεκλήθη καὶ οἱ ἄνθρωποι οἱ ἐκεῖ Λατίνῳ
προσῆκεν.

Ζωπύριος 13, 1. ἡ δὲ Λατίνῳ· 25.

περὶ Λατίνῳ οἱ προσέσχε τὸ καὶ Τροίαν
κατὰ κρήνην, περὶ Νημικίον ποταμὸν ἔχον καὶ
αὐτοὶ ἐκ Κρήνης ἐκ αὐτοῦ Ἀσκαίου ἢ Ἰλίου
ὅπου φανερῶν τῶν μετ' αὐτοῦ τῆς τραπέζης
σελευσάμενος· ἡ ἐκ τῶν σκληροτέρων μερῶν
τῶν ὀρεῶν· γὰρ ἔχον τραπέζαν· ἐπὶ δὲ καὶ
γῆνοι Λατίνῳ αὐτοῦ πλοῖον αὐτοῦ ἀποσπασθῆναι
σῆμα ἐπὶ τῷ ἐπ' αὐτῇ φανερῶν τῶν Ἀλβανῶν
ὄρεος καὶ τριακοντα τετρακύντα, ὑπερβαλόντων ὅτι
τριακοντα ἐπὶ τῇ παιδείᾳ αὐτοῦ καὶ γῆ καὶ κρατὸς
ἡμεῖς οὐκ ἔστιν· ἐπὶ τῇ τῇ ἀληθείᾳ ἐκ χρησμοῦ
τοῦτο προαγγελῆσαι θύσας δὲ καὶ τῇ γῆν παρ
ἐσκελετῶν κτίζει πάλιν· οὐδὲ Λατίνῳ τὸ ποταμὸν
ἐκ τῆς ἐπὶ τῇ δὲ πολεμῶν διανοῶν Λατίνῳ
γῆν Λατίνῳ τῇ αὐτῇ θύγατρί τῇ Λατίνῳ δὲ
κατὰ τὴν τῇ Λατίνῳ οὐκ ἔστιν.

BOOK I

Zonaras 7, 1.

were at that time ruled by Labanis the son of Egeus. He came ashore at Laurentum by the mouth of the river Numicus where it obstructs the way to the sea. He is said to have been propitiations to dwell. The ruler of the land Labanis tried to prevent his settling in the land and, after a battle with him, but was defeated. Then, as the result of dreams that appeared to both leaders, they effected a reconciliation and Labanis being granted the choice a settlement was made, each claiming the right after Labanis' marriage. Thereupon Aeneas founded a city which he named Lavinium and the country was called Labanum and the people there were termed Latins.

The name of the city Aeneas calls

landed near Laurentum and I also Troy near the river Numicus, living with his sons at the Numicus or Tiber. Here his flowers ate their tables, which were of parsley or of the further part of bread leaves, or they were ready to eat. Furthermore a white sow leaped from his boat and running to the Alban mount named after her gave birth to a litter of twelve, which indicated that in the twentieth year his children should get full possession of both land and sovereignty. Since he had heard of these portents, not relaxed from an oracle he ceased his wanderings, sacrificed the sow and prepared to found a city. Labanis would not allow him to do this, but after seeing that it was he gave Aeneas his daughter Lavinia in marriage. Aeneas then founded a city and called it Lavinium.

DIO'S ROMAN HISTORY

2. "Οι περὶ Περσηκῶν φησιν ὁ Δίων " ταῦτα γὰρ
καὶ προσήκει ἐνταῦθα τοῦ λόγου περὶ αὐτοῖς
γρηφθῆναι ἐπειρωθῆναι καὶ ἄλλοι τ καὶ αὐτοὶ αἱ
ἐκείναι, ὅπως ποτ' ἂν ἡ διέξοδος τῆς συγγραφῆς το
αὐτοῦ παρὼν' εὐτρεπιζουσα προστυχῇ κατὰ καιρὸν
εἰρησέτα το δ' αὐτὸ τοῦτο καὶ περὶ τῶν ἄλλων

Zonaras 7, 1.

Ῥουτοῦλοι δὲ ὁμοροῦντες τῇ χώρᾳ ἐκ πόλεως
Ἄρδεας ἐρμωμένοι καὶ προσθεν ἐπ' αὐτοῖς ἔχοντες
πρὸς Λατίνους καὶ τιτὲ πολέμῳ ἡρῶντο, ἔπαρθη
γοντὰς αὐτοῖς καὶ Τούρροι ἀνέρον ἐπιφανῆ καὶ
τῷ Λατίνῳ προσκεκορστος, ὃς δι' ὀργῆς τῶν Λατίνων
πεποιητὸν εἶναι τὸν Λαοσυνίας γαμῶν ἐκείνῳ γὰρ
ἡ κορὴ προωμολογητὸ μαχῆς οὐκ ἐγένετο ἢ
πιπτούσιν ὃ τε Τούρρος καὶ ὁ Λατίνος, τὴν οὖν
ἐκ τῆς Λινείας κεκορμιστὸ καὶ τὴν τοῦ περὶ ἑρῶν
Βασιλείαν, μετὰ δὲ τινα χρόνον συμμαχίας ἐκ
Περσηκῶν οἱ Ῥουτοῦλοι τιχόντες ἐπ' αὐτὸν τῷ
Λινείᾳ καὶ τὸν πόλεμον νικῆσασιν αὐτῆς δὲ

Eusebii a Iuliano Alex 1232.

Λατίνου δὲ καὶ Τούρρου τοῦ Ῥουτοῦλων βασιλείας
πολέμῳ ὑπ' ἀλλήλων, ἰσχυροτέρων Λινείας ἐρῶν
Λινείᾳ ἀνερμῶνται δὲ καὶ Λινείᾳ πολέμῳ ἐν
Λατίνῳ ἰσχυροτέρων αὐτοῖς Ῥουτοῖσι καὶ Μαζ
ταῖς τοῦ Τούρρου ἐκείνῳ αὐτοῖς τῆς Λινείας γοντα
κος Λατίνους τοῦ Σιλβίου Ἀσκωνίου ὁ ἐκ Κρεουσῆς

¹ δι' ἑρῶν Bk., ἀπαρὸν Ms.

BOOK I

Concerning the Etruscans Dio says: "These accounts of them have properly been recited but as point in the story elsewhere still other facts will be mentioned from time to time, in their proper places, whenever the course of the history in setting forth the successes in deeds, shall have so directed. And this same principle will suffice for so on

Zonaras 7, 1

But the Rutuli who occupied a neighbouring territory, having previously been subject to the Latins, are now settling at some distance from the city. And as they have war upon them they have the support of Turnus a distinguished man and a relative of Latinus who has become angry with the latter because of Latinus' marriage. For it was to him and his daughter Lavinia marriage had been proposed. A battle took place, Turnus and Latinus both killed. Ascanius gained the victory and his father took the kingdom as well. After a time however the Rutuli joined the Etruscans as allies and Turnus fought Ascanius, and in this war he was won. But Ascanius

Trojanus Lycopt. Alex. v 1372

Now Latinus and Turnus king of the Rutuli perished in war at each others hands. Whereupon Ascanius became king. And when Ascanius had been killed in war at Laurentum by the son of Rutulus Mezentius the Etruscan, while Lavinia his wife was pregnant of Silvius Ascanius the son of

THE ROMAN HISTORY

τῶν ἰσχυροτέρων ἀρχόντων ἐχέτω· τὰ μὲν γὰρ τοῦ
 Ῥωμαίων πάντα κατὰ δεξιὰν ἐπιχειρεῖ· τῶν δὲ
 δὲ λαίων τὰ πρὸς φέρει αὐτοῖς μὲν γεγραπται·
 —M. 3 (p. 136)

ΣΟΦΙΑΣ 7, 1.

ὁ Ἀνίας γενομένος οὔτε γὰρ ζῇ· ἀφ' ὧν ἔτι οὔτε
 μὲν τεθνήσκῃ, ὡς ἔπος παρὰ Λατίνους τέτιμῃτο.
 εἰ, εὐφραδίᾳ τοῖς Ῥωμαίοις τοῦ σφαιτέρου γενομένου
 ἀρχηγῆς καὶ μάλιστα καὶ Ἀνίας· καλεσθαι
 ἀρχοῦσι· τῇ τε τοῦ Λατίνων ἀρχῇ οὐκ ἐκείνου
 νικῶν Ἀσκάνιος ἐκείνῳ, ὃν οἰκοῦνται συνειπτετο
 τῷ πατρὶ· οὐδὲ γὰρ ἐκ τῆς Ἀσκάνιας παῖδα
 ἐγένετο· ἐγένοντο δὲ αὐτῇ καταλελειμμένον· τὸν δὲ
 Ἀσκάνιον κατακλέπτει· εἰς πόλιν· ἐπὶ τῇ
 κοινῇ· πᾶσι τοῖς Λατίνοις αὐτοῖς ἐπιθέμενοι τὴν
 εἰς πόλιν, καὶ ἐλθόντες καὶ τὴν πόλιν.

Λατίνους ἐκείνῳ· πᾶσι τοῖς Λατίνοις
 τῇ μὲν παλαιᾷ· ἀποκρίνεται· πᾶσι τοῖς ἐκείνῳ
 πᾶσι, ἐπεὶ δ' ἐν ἀμείνων χωρὶς ἀντιποδομαρτυρῶν

ΣΟΦΙΑΣ 7, 1. 231

παῖς βασιλευσιν, ὡς καὶ τοῦ Μικροῦ πολέμου
 συμβαλόντα μὲν τελεῶν, μὲν ἐκείνῳ τὰς πρὸς
 σφαιρὰν, ἀλλὰ τὰ τοῦ Λατίνου πάντα εἰς ἔτησιον
 δόξα· ζητήματα· ἀιξήθη· ὡς ὁ Λατίνος· ἐπεὶ
 καὶ τοῦ τῆς αὐτοῦ ἔπος· ἔπειτα· Ἀσκάνιος μὲν
 ὑπερέφρουρῃσαν· Ἀλβανὸν δὲ Ἀσκανίαν· ἐπεὶ πολὺν
 ἐκτίσας ἀπὸ τῆς χωρὸς· τοῦτο· Ἀσκάνιος μακρὰ

ἐχέτω Πκ· ἐχέτω Μκ.

BOOK I

the case of other essential facts. For while I shall recount the history of the Romans from the birth to the best of my ability outside of that only what has a bearing on their affairs will be recorded.

Zonaras 7, 1.

vanished from sight being seen no more alive or dead and he was honored as a god among the Latins. Hence he was regarded by the Romans also as the founder of their race and they take pride in being called "sons of Ascanius." The sovereignty over the Latins descended to his son Ascanius who had accompanied his father from Italy. Ascanius had not yet had a child by Lavinia though he left her pregnant. Ascanius was summoned and heeded by the enemy but he repulsed the Latins, attacked them and ended both the siege and the war.

As time went on the Latins multiplied and the majority of them abandoned Lavinium and built another town in a better location. To it they gave

The Latin Lyophr Alex. 1.32.

Crement became king. He consistently conquered the *Mentians* who after steadily refusing to receive his emissaries and seeking to subject the *Lavinians* determined to attack and tribute had finally engaged him in battle. When the Latins had waxed strong and recovered the thirtyth year was now at hand they scorned Lavinium and founded a second city named from the sow *Adulagerium*.

BOOK I

Zonarus 7, 1.

The name of Alban from its white sand from its
white they called it *Alaba*. Upon the death of
Ascanius they chose as king the son born to
Ascanius by *Lavinia* daughter of the son of Ascanius.
The reason for this was that *Lavinia*
was the former grandfather. The new king's father
was *Numa*. And *Numa* begot *Verus* from *Verus*
spring *Lavinia* and *Lavinia* was succeeded by
Postum. *Postum* who next became ruler, last
in his being into a river called the *Albula*.
It was the river that was remained the river
Albula. Flowing through Rome it serves many
purposes of the city and in the highest degree
valuable to the Romans. *Arctus* a descendant of
Numa was a very great king and
dared to make himself a god as well as far as
to pretend to be a god with artifice and order to
appear going with *Lavinia* and to hard
the death of the king by the queen
Lavinia who had when in place was
beaten and buried both her and his father. *Bo*
Verus in his son preserved in signature

From a copy of the *Albula* 1272

long white sand. *Verus* called the mountain the
Alban mountain. But the king by a great deal from
Verus returned a law of a bill by themselves.
Verus a descendant of Ascanius it was not his son it was
his brother king but *Verus* the son of *Verus* by
Lavinia the daughter of *Verus* *Verus* son *Verus*
Verus begot and *Verus* was a son of *Lavinia*
when *Verus* was *Verus*. *Verus* had a son *Verus*
whose son was *Verus* whose son was *Verus*.

51 Ἔδει δὲ ἰοῦ γὰρ ἔστιν οὕτε πραιδισθαι πάντα
 ἀνθρώπων ὅτι οὐτ' ἀποτροπήν τῷ αναγκαίῳ
 ἔσομένων εἰρεῖν τιμῶνους τινὰς τῆς ἀδικίας αὐτοῦ
 ἐκ ἧς κορυφῆς ἐκείνης γεννηθῆναι M i p. 136

Λυσίου 7 1

Καὶ ταῦτα μὲν περὶ Λυσίου καὶ Ἀλβανῶν
 τα δὲ τῶν Ρωμαίων ἀρχὴν ἐσχηκασιν τῶν Νομή-
 τορα τε καὶ οὐ Ἀμουλίων, οἱ Λουκρετίοι μὲν
 ἐγενοντο ἐκ τῆς τοῦ ὁ Λικεύς ἀπόγονοι.

Τουλάχιστον 132

Μεχρὶ τούτου τα περὶ Ἀλβῆς καὶ Ἀλβανῶν
 τα δὲ περὶ Ρώμης ἀντιπρὸς Ἀλβανίαν γεννῆ
 Νομήτορα καὶ Ἀμουλίων, ἡ κατὰ τινὰς τῶν Πρὸ
 καὶ τοῖς Πρὸ καὶ ταῦτα λεγόμενα παῖδας τοῦ
 τῆς τῆς Νομήτορα καὶ Ἀμουλίων βασιλευσάντα
 δὲ οὐ Νομήτορα ὁ Ἀμουλίων ἐξέλασε, καὶ διγέ-
 στην τῶν Νομήτορος υἱὸς ἐν κινήσεισιν ἀναρεῖ,
 τῆς δὲ ἑσέλφης Λιγύστοι, θυγατέρα δὲ τοῦ προ-
 ρηθέντος Νομήτορος, Σελανία ἡ Ἐρεῖν Ἰλίαν
 κούραν τῆς θεᾶς Ἑστίας ποιεῖ ὡς ἡ παρθένος
 δ' ἀρεῖν ἔδιδει γὰρ τινὰ χρῆσμον λεγόμενα ὑπὸ
 τῶν Νομήτορος παίδων αἰτῶν, αἰρεῖσθαι ἑα-
 τοῦ τοῦ τοῦ μετὰ Λικεύτην ἀεὶ δὲ, τῶν δὲ ἀρεῖαν
 τῆς Ἑστίας ἐποιεῖσιν ὡς παρθένος καὶ ἰσχυρῶς
 διαμεῖναι ἡ δὲ τῶν Ἀρεῶν ἴλσει νομιζομένη ἔχλυος
 γίνεται, καὶ γέννα Ἰωμύλον καὶ Ρώμην καὶ
 τῆς δὲ μετὰ ἑξά τῆς τῆς μετὰ τῆς τῶν Ἀμου-

¹ ἔδει δὲ supplied by Bk

BOOK I

It is impossible for mortal man either to foresee all that is to happen or to find a way of turning aside the inevitable of this very sudden. Then Silvia were to be born the avengers of his crime.

JANUARY 7, 1.

So much for Lavinia and the Veii. But the history of the Romans begins with Numa and Amulius, who were grandsons of Aventinus and descendants of Aeneas.

TITUS LIVY, *Ab Urbe Condita* v. 123.

So much regarding Alba and the Alban, the story of Rome now begins. Aventinus begot Numa and Amulius, or Procas, according to some, and these two sons they say, were the foster-father Numa and Amulius. Numa, who a king was driven out by Amulius, who killed Numa's son Agestus on a hunting party and made Silvia, or Rhea, the sister of Agestus, and daughter of the adored Numa, a priestess of Vesta, so that she might remain a virgin. For he stood in dread of a oracle which declared that he should be slain by the children of Numa. It was for this reason that he killed Agestus and made his sister priestess of Vesta, that she might continue a virgin and childless. But he while drawing water in Mars' grove conceived and bore Romulus and Remus. The daughter of Amulius by her treachery saved her from being put

DIOS ROMAN HISTORY

Ζουάτος 7, 2.

Ὀκτωκαίδεκα δ' εἶναι, οὗ Ῥωμῶν, ἐν αὐτῇ
ἀναγεγραπται ὅτι τὴν Ῥώμην τε, ὅκισσε, ἔλτισσε
ὁ αὐτὴν περιήντοι Φαιστολαί, ἀκρίτης, ὁμο
μαστο ὁ αὐτὸς Παλατιῶν

Τῶν τε, ὅκισσε, ἔλτισσε, ἔλτισσε, ἔλτισσε

λίον θυγατὴρ, τὰ δὲ βρεφὴ Φαιστολῶν ποιμενί,
λαυρεντίας ἀνὸρ, ἔδοντο ῥίψα, περὶ τοῦ ἱερέως
πυθαμον, ὃ ἡ τοῦτου γυνὴ λαβὼσα ἀντρεφίαν
ἔτυχε γὰρ αὐτὴν τότε κίον, βρεφὸς, ἔκλειπ
αἰξίθετες, δὲ οὗ Ῥωμῶν, καὶ ὁ Ῥώμης ἐπικρατοῦς
κατὰ τοὺς τοῦ Ἀμουλίου ἀγροῦς, ἀνελκόμενοι, ἔ
τινας τῶν οὐκ ἐπικρατοῦς Νομητοῦ, ποιμενί, ἐπε
τηροῦντο, κατασχεθέντες, ἐς τὸ Ῥωμῶν ἐραμῶν
ὁ Ῥωμῶν τῷ Φαιστολῶν λέγει, καὶ οὗ ἐραμῶν
τῷ Νομητοῦ πάντα εἰρηγίται, τέλος, ἔγνω Νομη
τοῦ τῇ θυγατρὶ αὐτοῦ παῖδας, ἀπὸς αὐτοῦ, ἔ
δε συναρσένει, πολλῶν ποιμενί, τῶν Ἀμῶν
τῷ δὲ Νομητοῦ πατὴρ, αἰτίαι, τὴν ἱστορίαν, τῇ
Ἀλβίης παρὰσχίταις, αὐτοῦ, τὴν Ῥωμῶν, καὶ ἔ
ἀπερξάντο μακροκαί, ἐκείνῳ, ἔπειτα, ὁ Ῥωμῶν
ἡλικία, ἥν, ἔκτισσε Ῥωμῶν, περὶ ἡ Φαιστο
λαί, ἀκρίτης, ἐν οὐρὶ Παλατιῶν

Ῥωμῶν, καὶ ἔκτισσε, ἔκτισσε, ἔκτισσε, ἔκτισσε

Ἐν οἷς καὶ οἱ τῶν Ῥωμῶν ἐξάρχοντες, κατὰ
Δίονα, Ῥώμης, οὐλαδὸς, καὶ Ῥωμῶν, ἐν οὐλαδὸς
λακίνας, ἡ παρὰ Ἰταλιωταῖς, λέντα, ἡ ἐν οὐλα
μετὰ τὰς ἀσπίδας, εἰς ἱστία, ἐν πρὸς ῥορῶν.

H3OK 1

Zusatz 7. 3.

Romanus has been described as eight years old when he joined the singing choir. He toured around the dwelling of Faustulus, the place had been named Palatium.

[illegible][illegible]

P.L. n q. .h d h sm [c] 7 8

A long list of names is cited by animals, reaching as far as the founders of the Chinese dynasty Han and Roman who were sucked by a wolf and by the Jude's upon this name has been adopted as a term for courtesans.

- 3 "Ὅτι στασιασαντες προς ἀλλήλους Ῥέμος καὶ Ῥωμίλος ἐκδήλον ἐποίησαν ὅτι τινες καὶ πικρὸν ἀσφαλιστερον τοῖς κινδύνοις τῶν εὐτυχίων σὺν διαφειρουσιν. Μ ο ρ 126
- 4 Καὶ αὐτοὶ τε ἐξιμαθὸν καὶ τοὺς ἄλλους ἐξεδιδάξαν ὅτι οὐθ' οἱ τιμωρουμενοὶ τινος καταρθοῦναι πάντως ὅτι προηδίκηται, οὐθ' οἱ παρὰ τῶν κρείττους ἡπατοῦντές τινα ἀπολαμβάνουσιν αἷτα, ἀλλὰ πολλὰ καὶ τὰ λοιπὰ προσάπολυσσαν. Μ ι ρ 130
- 5 Ὅτι ἡ Ἑρσιλία καὶ αἱ ἄλλαι α' ὁμοφιλῶς γυναικες τηρησασαί ποτε ἀντιπαρεταγμενῶν σφας κατέδραμον ἀπο τοῦ Παλατίου μετὰ τῶν

 Ζουλιανὸς 7, 3.

... περὶ τε τῆς ἀρχῆς καὶ περὶ τῆς πόλεως καὶ διὰ μάχης ἐχώρησαι ἐν τῇ ὧ Ῥώμος ἀπεθαιεν . ὕβρι καὶ ἐνομισθῇ τὸν στρατοπέδον ταφειν τολμησαντα διελθεῖν παρὰ τὰς σινηθεῖς οὐδὺς θανατοῦσθαι.

Ἐκείνη γὰρ ἐφ' ὕδωρ κατελθοῦσα συνελίφθη, καὶ ἤχθη πρὸς Ἰάτιον καὶ ἀρεπείσθη προδόναι τὸ ἔρυμα.

Tzetzes, Chil. 5. 71 νη η θ αι

Δίων καὶ Διοιύσιος γρῆφουσιν τὰ τοῦ Καίου ἄλλοι πολλοὶ τε συγγραφεῖς, γρῆφοντες τὰ τῆς Ῥώμης.

BOOK I

Romulus and Remus by their mutual strife made it plain that some go through dangers together with far less risk than through prosperity.

They themselves¹ learned well and taught others the lesson that those who seek to avenge their wrongs are not invariably successful merely because they have first suffered injury, and that those who make demands on stronger men do not necessarily get what they demand, but often lose even what they had before.

Hersilia and the rest of the women of her kin on discovering them one day drawn up in opposing ranks, ran down from the Palatine with their

Zonaras 7, 3.

[Romulus and Remus disputed about the sovereignty of the city and they got it to a conflict in which Remus was killed. From this incident arose the custom of putting to death one who dared to cross the trench of a camp by any other than the regular passage ways.

When the Tarpeian well down for water she was seized and brought to Titus, and was induced to betray the citadel.

Tzetzes, Chil. 3, 91, v. 109 f.

Dion and Diodorus record the story of Caius and so do many other historians of Rome.

The Tarpeian see Cratichneus and Aristarchus. Cf. Livy 1, 10, 11.

- παλαιῶν· ὅτι γὰρ εἰς ἀνέμνηστον καὶ ἐκ τι-
 μιταρχίῃ ἐξάγειν ἰσπερὶ σπῆσαι· τούλα καὶ οἱ
 κτῆνη καὶ οἱ ἄνθρωποι καὶ ἐπικύματα· ὅτι μὲν γὰρ πρὸς
 τὸν τοῦτον τοῦτον καὶ τὸν τοῦτον, ἀνέμνηστον· ὅτι
 ταῦτα· ἔφησιν· ὅτι· ποιεῖτε παρὲν τὰ ταῦτα·
 11 ἄνθρωποι· μέχρι τοῦ μαχισθῆναι, μέχρι τοῦ μισθισθῆναι
 ἡλίου· κατὰ λῆγαν τοῦ γαμψοῦ κατὰ
 λῆγαν τοῦ πειθεροῦ· φερασθῆναι πρὸς οὓς Παρῶν
 τῶν τελευτῶν, φερασθῆναι πρὸς τοῦ Κυρίου τῶν
 ἐκτῆρων· ἀνέμνηστον τὰς θῆρας· ἀνέμνηστον τὰς
 γυναικας· ὅτι ἐν κατὰ λῆγαν· ἐχέει καὶ τὸ
 ἑμῶν, ἀνέμνηστον μανίας ἰσπερὶ σπῆσαι· ἡμῶν τε
 οἱ ἄνθρωποι· μέχρι τοῦ προαπὸ κτείναναι, καὶ ἡ παρὲν
 ταῦτα ἡ μισθισθῆναι· προαπὸ σφῆξιναι, ὅτι μὴδε ἔτι
 μὴτ' οὐ μὴτ' ἀνέμνηστον ἀνέμνηστον πρὸς ἡλ-
 ἴου· ἀνέμνηστον κτείναναι τὸ μὴ μισθισθῆναι τὸν κακῶν
 τοῦτον· τὸ πρὸς τοῦτον τοῦτον παρὲν καὶ τὸν πατέρα
 12 τοῦ ἐκτῆρος· φερασθῆναι· ταῦτα τε ἔλεγον καὶ τα-
 μαρτα καὶ ἀνέμνηστον τοῦτον· ἡ μισθισθῆναι καὶ τὰς
 γαστῆρας· ἀνέμνηστον, ὅτι μὲν αὐτὰς τῶν ξίφει
 σφῶν ἐνεχρίμνοντο· αἱ δὲ καὶ τὰ παρὲν αὐτοῖς
 πρὸς τοῦτον· ἀνέμνηστον ἐκτῆρος καὶ ἐξ ὧν ἡκούον καὶ
 ἐξ ὧν ἐκούον κτείναναι καὶ τῶν τε μαχῆς ἐπισχῆναι
 καὶ ἐκ λῆγαν αἱ, ὅτι μὴτ' ἔχον ἐν τῷ κομῆτι
 οἱ ἀνέμνηστον κτείναναι τὸν κακῶν· Μ 7, 1.
 10 Πολὺν γὰρ ὁμοφρονεῖ καὶ αὐτὸν τὴν καταστά-
 θηναι ἢ καὶ προτεροῦ· ὅτι ἐπικληθῆναι· Μ 7
 (p. 137).

BOOK I

[illegible]

There is a great difference between collecting new ones and re-adding the same thing you've seen

1950 年 10 月 1 日 至 1951 年 10 月 1 日

BOOK I

Romanus assumed a rather harsh attitude toward the senate and behaved toward it much like a tyrant; he returned the hostages of the Aetolians on his own responsibility and not by common consent, as was usually done. When he perceived that they were vexed as this he made a number of unpleasant remarks, and finally said: "I have chosen you, Fathers, not that you may rule me, but that I might give you to command."

Livy, *Antiquities*, 28.10.1-2.

The heavy-armed troops of Romanus, three thousand in number as Diocletianus in the best part of his history, were divided into three bodies called *tribus* or *tributæ* troops, which the Greeks also termed *phalanx*. Each *tribus* was divided into ten *curiae* or thinking bodies. For *curia* means thought, and the men severally met by *curiae* according as they had been assigned, and thought out the business in hand.

Livy, *Antiquities*, 28.10.3.

Romanus had a crown and a sceptre with an eagle on the top and a white cloak reaching to the feet and striped with purple breadth from the shoulders to the feet, and a scarlet shoe, according to Coereus.

Zonaras 7, 4.

And he wore red shoes.

- 12 Δαίη " ὡς τῶν τοῦ φύσει πᾶν το ἀνθρώπ
οῖ φέρει πρὸς τε τοῖ ἡμίονοι καὶ τοῖ σκυλῖα, τα
μεν φέρονται διε καταφύγει τοῖ αἰτίοι, ὁρχο
μενοι " *Γαλλ. Lit. d. J. 11. 1.*

Ios. Antioch., fr 32 M

"Ὅτι Ρωμαῖοι βασιλεύοντες ἐπέτελ' ἐς μὲν
τοὺς πολλοὺς διαπραπνῆς ἐς τοὺς πλείους
ἰτε, φρονεῖν καὶ μάλα ἐν τοῖς τῆς ἰσχυρῆς
ἔχοντες τοῖς καὶ γὰρ σὺν αὐτοῖς μὲν ἐς πρὸς
ἐκείνους ἦν καὶ χυρὸν αὐτοῖς αὐτοὶ καὶ τῶν λι
φίρων, δέοις πρὸς ἐς τὴν χειρὶσαν ἀέχ' ἡμῶν
ἐκείνους ἦε μισοῦντες αὐτοὺς καὶ ἐκείνους
ἐν τῷ ὅτι λεγέμεν ἡμῶν ἡμῶν ἡμῶν
τε καὶ ἐκείνους Σίτητες ἐς αὐτοὺς πρὸς το
λαίαν ἡμῶν μερσῶν τε αὐτοὺς καὶ ἐκείνους
ἡμῶν ὅπερ πρὸς καὶ ὅς ἡμῶν γῆρας καὶ
ὁ μὲν ἡμῶν αἰτάρχας ἡμῶν καὶ λείπει
οὐκ ἐσχέ το πλείον ὁφείσθαι τε οἰκῶν
αὐτοὺς το πλείον καὶ οἱ στρατοὶ μάλιστα
ἐμῶν ἐξήτοις, αἰτίοι, ὅ ἐς αὐτοὺς ἡσάν μὲν
ἐξείπειν το πρᾶχτες ἔχοντες μὲν βασιλεία
καταστήσας ὅτι αὐτοὺς ταπασσομένη ἡμῶν
καὶ ἐπαρατρεσάζομεν αὐτοὺς Ἰουλίος τῶν
Πλείων ὁφείπειν, σὺν αὐτοῖς καὶ
ἐμῶν τῶν ἡμῶν ἐσφῶνται ἐς τῶν μερσῶν
καὶ ἐμῶν " μὲν αὐτοῖς ἡμῶν ἐμῶν τῶν
πρὸς Ρωμαῖον ἐς τοὺς ὁφείπειν ἡμῶν ἐς καὶ

¹ 11. 1. τα ὡς τῶν τοῦ φύσει πᾶν το ἀνθρώπ
οῖ φέρει, otherwise taken from Plutarch.

BOOK I

The Book I — So modest it is named by Nature
 that whatever a human shall not see it to be ruled
 by that which makes it and that our best part
 through jealousy partly through contempt of it

Ioann. Antioch., fr. 32 M

He has other reasons for his power over the
 Roman empire. I have often seen you warfare
 but we ever fought toward the citizens and just
 toward the leaders of the senate. Toward
 the other who stand in his expectation as we
 kind disposed as against him and we were
 but a part of the same. He toward the
 others was very different. As a result the latter
 lived not and arrogating a few low citizens
 spoiled the whole. He was not a man of
 high and a slow man. They were driven by their
 desire for conquest at his command was easy and
 at the end of the war the senate was
 that had attended to him. So it was the end of an. 715
 Roman after he had been made away for three
 years or more. Now when he had taken down
 the empire and the senate could do great
 search for him but his ships were not to be
 and he either to declare their dead or to appeal
 another king. When the people were then excited
 and were preparing to take some action a certain
 king from the east having arrayed himself as
 we were just returning from a war in Rome
 their mind at a crisis. Greaves of Quates. I
 have myself heard of Boudis according to the sky

DIOS ROMAN HISTORY

13 α Βιβλίου Διών " ἐν αὐτῷ καὶ τὸ σῶμα καὶ τὴν
 ψυχὴν παραβάλλωμεν ὡς ἑπ' ὑμῶν, ἐκείνηνευσεν."
 Hekke. A. v. c. 1. 10. 7

6,2 "Ὅτι ὁ Νόμμος ῥέκει ἐν κολλωρῷ τοῦ Κίριναδίου
 ὠνομασμένοι αὐτοὶ καὶ Νόμμοι, ὅτι αὐτοὶ ἐν ἀρχείᾳ
 ἐν τῇ ἐκείνῃ εἶχε καὶ τὰς τε διατριβὰς πλῆσιον
 τοῖς Ἰστιάσις ἐποεῖτο καὶ ἐστὶν ὅτε καὶ κατὰ
 χώραν ἔμενει. A. 1. 1. 1. 1.

1,1 Ὁ δὲ Διών φησιν ὅτι σπουδῇ ἔχω συγγραψαί
 παρ' ἡμῶν τοῖς Ῥωμαίοις καὶ εἰρηνοῦσι καὶ πολε-
 μοῦσι ἱξίως μὴ μὴς ἐπριχθῆναι, ὥστε μὴδὲν τῶν

Ιωαν. Αντιοχ., β. 32. 33.

μοι ἔφη εἶπεν τε ἴμιν ὅτι θεὸς ἐγένετο καὶ ὅτι
 Κύριον αὐτοὺς ὀνομαζέται καὶ προσέτασσεν αὐτοῖς
 βασιλεῖα τε παντὶ εὐδελῶν, ελεῖσθαι τινὰ αὐ-
 τούτων πολίτεσσι καὶ κεχρησθῆναι" λέχθαι αὐτοῖς
 τούτοις ἀπαντες ἐπ' ὅτι αὐτοὶ καὶ τῇ τῶν αὐτῶν
 ἀπεπαυσαντο εἰδήσθαι τε καὶ Κίρινα ἀκού-
 σαι καὶ πᾶσι μὴ εἰς βασιλευσὶν αὐτοῖς
 μέντοι καὶ ἑμῶν ἐν τῇ τῇ γὰρ κατὰ ἐρχας
 Ῥωμαίων καὶ οἱ ἐκ τῶν Σατύρων τῶν σακισθέντες
 ἐκτερεῖ ἐξ ἐκείνων βασιλεῖα γενέσθαι, ἡξιοῦν ἐκ
 τούτων τε ἀρχαῖα συνεβασεν ἐκείνων γὰρ
 ὅλον ἢ συγκλητὸς τοῦ κίριος τῶν κοινῶν, ἔχει
 πραγμάτων περὶ ἡμέραν ἡμέραν οἷς ἐπιφανε-
 στατοῖς τῶν βασιλευσῶν ἐκ διαστροφῆς κατὰ
 νεμονσα, οἷς μεσοβασιλεῖς ὠνόμασεν.

BOOK I

Did Book I—When, at the risk not only of his safety but even of his life, he encounters danger in your behalf.¹

Numerous were the individuals Quirinus because of his *Salus*, but he and his official residence on the Sacred Way—he used to spend his time near the temple of Vesta, although occasionally he would remain in the country.

Darius—It seems desirable to write a history of all the memorable achievements of the Romans as well in time of peace as in war so that no one who there

Thom. Antioch., fr. 33 M.

He had related you that he has become a god and is called Quirinus and he is a deity to whom you are devoted. To cause someone to worship without doing so is to continue to excommunicate a man a government. At this a point created a belief and were removed of their disputation. They sought way as a temple of Quirinus in connection with the to continue to be read in a long before the sacred end of. The original Roman church and the Saxons who had settled among them each deplored that the same be chosen for their worship with the result that to say would without a will. For a whole year according to the senate exercised the supreme power assigning for evermore the best days at a time to the most distinguished senators in rotation. These were called *interreges*.

For the time and heaves has may have been and of Romulus.

ἀναγκαιῶν μητε ἐκείνοι τινα μητε τοῖν ἄλλων ποθῆσαι — V. 2 (p. 569).

63 Ἰπειρὴ γὰρ εὖ ηπιστάτο τοὺς πολλοὺς τῶν ἀνθρώπων το μὲν ὁμοφυνες σφίσι καὶ σύννομοι ἐν ὀλιγορίᾳ ὥς μηδεὶν βέλτιοι ἐαυτῶν ὄν ποιούμενους το δὲ ἀφανες καὶ αλλοίον ὥς κα. κρείσσον πιστεῖ τοῦ θεοῦ θεραπευοντας χωριον τε τι ταῖς Μούσαις ἱερῶσαι M 10 p 134.

4 Διὸν α βιβλίῳ "ταῦτα τε οὖν ο Νουμάς ἐνόμισεν." Birk Anecd p. 1 = 23

Σαίλων, α.ν. Νουμάς.

Καὶ τοὺς λεγομένους ποντίφικας καὶ φλαμινίους τοῖς ἱερευσίν ἐπέστησε Σαίλων τε τοὺς τῆν ὀρχήσιν ἀσκήσαντας¹ τας τε Ἰστυίδας παρθενας ται πῖρος καὶ ὕδατος τῆν ἐπιμέλειαν ἔχειν ἐπέτρεψε· αὐτὴν μὲν ἀκραί τιμὴν παρὰ Ῥωμαίοις εἶχον· διὰ τοῦτο δὲ τῆν παρθένον ἐφίλαττον· καὶ τας αὐτῶν ἡνδρόετη κατεχωροντο· καὶ διὰ τοῦτο οἱ μισθὸν οὐκ ἄθετον οὐχ ἱματιῶ χρησθαι συνεχωροῦντο πλὴν λευκῶν

Cicero de nat. d. 1 p. 59 f Birk

Καὶ τας ὥστι ἑᾶς παρθενοὺς τοῦ πῖρος καὶ ὕδατος τῆν ἐπιμέλειαν ἔχειν ἐπέτρεψε· αὐτὴν δὲ τοῦ βίου τῆν παρθερίαν ἐφίλαττον· εἰ δὲ μή, λιθοῖς κατεχωρονήτο. . .

¹ ἡνδρόν Μαι, ἡνδρόν Μαι.

² ἀσκήσαντας Βασιλῆατος, ἀσκήσαντας Μαι

BOOK I

Roman or non-Roman, shall look in vain for any of the essential facts."

It is well understood well that the majority of mankind feel in contact what is of like nature with themselves and in daily association with them, through a feeling that is no better than themselves, but as a result of their belief in the divine worship that which is unseen and different, as being superior, he dedicated a certain piece of ground to the Muses.

Dr. Bury I "These, then are the rites which Numa established."

SUBLAS, K.V. NEOPHYS

And he placed over the priests the *pontifex* and *flamines* as they were called, and he appointed the *Senex* who should practise agriculture. The Vestal virgins, it likewise appointed to have charge of the fire and water. They enjoyed the highest honour among the Romans and kept their chastity for life, if one of them was known by a man she was buried.

Accordingly they were not permitted to use perfumes, flowers, or any robe other than a white one.

Codrona I, p. 250 L

And he appointed the Vestal virgins to have charge of the fire and water, these kept their chastity for life, or in case they failed to do so, were buried beneath a shower of stones.

- 5 "Οἱ τε δὲ ἑαυτῶν τότε κατεστήσαν πιαστὴν τοῦ
 θείου λαβόντες καὶ τοιούτου αὐτοὶ τε ἐν εἰρήρῃ καὶ
 πρὸς ἑλληνας καὶ πρὸς τοὺς ἑλλοφυλοὺς παρα-
 πῶσαν τὴν τοῦ Νουμῆ ἀρχὴν διεγείναντο, καὶ
 ἐκεῖνος οὐκ αἴλει σφίσι ἐξ ἴσου τῷ Ῥωμῶνι
 ὑπὲρξαι εἴοχεν· φασὶ δὲ αὐτὸν οἱ τα σφίστατα
 Σαβίρων εἶδότες, ~~ἐν~~ ^ἢ αὐτῇ ἡμέρᾳ ἐν ἣ ἡ Ῥωμῇ
 11 ἐκτίσθη γεγενῆσθαι· οἷτω μὲν, δη. οἱ ἀμφοτέρους
 αὐτοὺς καὶ ἰσχυρὰ ταχὶ καὶ εὖκοσμος ἡ πόλις
 ἐγένετο, τοῦ μὲν τα πολεμικὰ αὐτὴν ἰναγκαιῶς
 ὅτε καὶ νεκτιστὸν οὔσαν ἀσκησαντος, τοῦ δὲ τὰ
 εἰρηρικὰ προσεκδιέδεξαντις, ὥστ' αὐτὴν ἐν ἑκατέρῳ
 ὁμοίως διαπρεψαί· V. 3 p. 164

Codex Bezae I, p. 256 f. (Beck.).

Οἷτω μὲν οὖν ἐξ ἀμφοτέρων καὶ ἰσχυρὰ
 ταχέως καὶ εὖκοσμος ἡ πόλις ἐγένετο τοῦ μὲν
 τα πολιτικά καὶ εὖκοσμον ἐκτυπώσαντος, τοῦ δὲ
 Ῥωμῶνι τα πολεμικὰ

Codex Bezae I, p. 295 (Beck.).

Διὸν οὖν ὁ Ῥωμαῖος ἀρχαῖον τινα ἦρως Ἰάγον
 λεγόμενον τῆς τοῦ Κερκεῶνς ἐκείνης λαοῦν· τῆς
 γινώσκοντος τῶν μέλλουσιν καὶ τῶν προεπιχρόντων,
 καὶ διὰ τοῦτο οὕτως ὑσώπει ὑπὸ Ῥωμαίων πλεῖ-
 τεσθαι· ἐξ οἷ ται τε μῆνα κληθεῖναι Ἰανουαρίον,
 καὶ τὴν τοῦ ἔτους ἀρχὴν ἀπὸ τοῦ αὐτοῦ μηνὸς
 γίνεσθαι.

It is to be noted that in the M^a due to the exception

² λαβόντες Be., λαβόντα Ma.

BOOK I

They settled down at that time to an orderly life through their own efforts, when once they had gained faith in an divine, after which they contracted at first a bond with one another and with the outside tribes throughout the entire range of Num. It no less than Itanab, seemed to have been provided for them by divine guidance, indeed, men who knew Sabine history just declare that he was born on the same day that Rome was founded. In this way because of both of them the city quickly became strong and well ordered. For the one gave it practice in the arts of warfare, of necessity, since it was but newly founded,—and the other taught it, in addition, the arts of peace, so that it became equally distinguished in each.

Cedrenus I, p. 251.

Thus, then, through both of them the city quickly became strong and well ordered, for Numa shaped its political and peaceful institutions, whereas Romulus determined its military career.

Cedrenus I, p. 205.

The true Roman says that Janus an ancient hero, because of his entertainment of Saturn, received the knowledge of the future and of the past, and that on this account he was represented with two faces by the Romans. From him the month of January was named, and the year takes its beginning from this same month.

7^h α βιβλίῳ Διών " καὶ γὰρ ἐν ἀρχαῖς τισι τέλει
ταῖσι ὀργησμένοι καὶ τῆς δαπνῆς τ' ἀκκυσιως¹
ὑπομετάμεν " Bekk. Voss. , (13)

Ζοῦρας Γ, δ.

Καὶ τοῦ Ἰανουαρίου δὲ Νομῆς εἰς ἀρχὴν τοῦ
ἔτους ἀπένειμεν.

Βασιλευσας ἔτη ἐπὶ τρισὶ τεσσαρακοντα.

¹ ἀκουσίου Βα., ἀκουσίου Μπ.

BOOK I

Dio, Book I "For in the beginning of some undertakings, when we are eagerly seeking certain ends we gladly submit even to the expense involved."

Zonaras 7, 5.

Numa placed January at the beginning of the year

[He died] after reigning forty three years.

FRAGMENTS OF BOOK II

- 7 ἄνωος β' βιβλίου "δόξαν τὴν ἐκείνου ἐπὶ πρὸς
θεοῖς σφίσι τῆς αὐξήσεως ἔσεσθαι" Book 1
p. 139, 12.
- 2 "Ὅτι ὁ τε Τοῦλλος καὶ ὁ Μεττιος αὐδέτεροι
συνεχωροῦν τὴν μετανάστασιν. ἀμφοτέροις δὲ τὰ
σφέτερα περιεστειλόν· ὁ τε γὰρ Τοῦλλος πρὸς
τὴν φήμην τὴν περὶ Ῥωμίου καὶ πρὸς τὴν
δύναμιν τὴν παροῦσαν, καὶ ὁ Φουφητίας πρὸς τὴν
ἀρχαιότητα τῆς Ἀλβης καὶ ὅτι καὶ μητρὰ
παλὶς ἄλλων τε πολλῶν καὶ αὐτῶν τῶν Ῥωμαίων
3 ἦν, ἐπαιρομένοι μικρὸν αὐδὲν ἐφφράσθην, δι' οὖν

Задача 7. В.

ὁ τοῦ δὲ νομῆ τελευτήσαντος καὶ μηδένα καταλιπόντος διαδοχόν. Ὀπίσθιος τοῦ ἄλλου ἤρεθθη παρὰ τοὺς δῆμον καὶ τῆς βουλῆς ὡς τὰ πλεῖστα τῶν τοῦ νομῆ χλειςσας ἠθῶν. Ρωμαῖοι, Δυσση 2., 4.] τὸν Ρωμύλον ἐξηλώσε καὶ πρὸς μάχας αὐτὸν τε ὄρμα καὶ τοὺς δῆμον ἠρεθίζει ἀρπαγῆς γούνη γενναμένης παρὰ Ρωμαίων ἐξ Ἀλβανῶν ὄρμησαι πρὸς μάχην ἑκάτεροι πρὸς τοῦ συμβαλεῖν κυττηλλαγήσαν καὶ ἐκ μίαν πολλῶν ἀμφοῶν ἔδοκει συνεικησθαι ταῖς γενομέναις.

¹ δ TE Τονάδοι και ο Μετναίοι είναι αριθμοί οι οι the exception

BOOK II

FRAGMENTS OF BOOK II

Dis. Book II. — [The Romans, realizing that their [the Albans'] reputation would stand in the way of their own growth."

Neither of the two Tullus or Mett us smothered the removal of his people to the other city, but both championed their own pretensions. For Tullus felt emboldened in view of the fame of Romulus and of the power the Romans now possessed, and so did Mettius in view of the antiquity of Alba and because it was the mother city not only of the Romans themselves but of many others, and both felt a little pride. For these reasons they gave up

Zonaras 7, 6.

When Numa died leaving no successor Tullus Hostilius was chosen by the people and the senate. He rejected almost all Numa's practices and fell out with the forefathers of Romulus, and he was not only himself eager for battle but also provoked the same spirit in his people. Thus when the territory of the Latins had been razed by the Romans, both sides rushed to battle, but before fighting they effected a reconciliation and both races decided to dwell together in one city. When, however, each clung to its own city and insisted that the other should

DIO'S ROMAN HISTORY

τα πα τῆ ἀμφισβήτησιν ἐκείνης ἀπιστήσαντες,
περὶ τῆς ἐγγενούς σου ἐξήγησαι ἀπάσφιστον
γὰρ ἐπὶ τοῖς σπυρίσφαις σιμῶσαι σφαιρὶ ἰδου-
ναται ἰα, οὐ ἐκ τῆ ἐμφαντοῦς ἀνθρώπων
πρὸς τὴν ἀμφισβήτησιν καὶ πρὸς τὸ ἀρχεῖν
ἐπὶ τῆ ἐμφαντοῦς πολλὰ τε καὶ περὶ τοῦ
ἐκείνης ἀλλὰ τοῖς προσφαις ἐ' πρὸς ἐκείνην
τῆ ἐπὶ τῆ ἐμφαντοῦς ἐξελυστοῦ τῶν ἐπὶ τῆ
παράστασις οὐκ ἐπὶ τῆ ἐμφαντοῦς ἐλ' ὑπερ-
αὐτῆς ἀποκρίσθαι σκεθετο. Μ. 1. 1. 1. 1.

Zones 7, 8.

τεύσται δὲ τῆς οἰκείας ἐξουμένῃ καὶ το εἶς ἐν εἰς
 τῇ τῇ αἰξί τῶν μετακινήσεισιν ἀπεστήσαντο τοῦ
 σκοτεινὰ πᾶσι τῆς γῆρας ἐκτελέσας αἰ
 ἐν αἰσὶν τῶν ἑτέρων παρεχόμεναι τῇ, ὡς γινώσκασθαί
 σιναί το πᾶσι τῶν χιλιῶν οὐκ ἐστὶν ἀστράτε
 οὐκ ἀλλὰ ἰσχυρὰ μαχισσάσθαι ἐπὶ μὴ μόνον
 κινῆσθαι ἵσταί τε παρ' ἑαυτοῖς μὴ μόνον
 φῶς ἐκ μὴ τῶν γῆρας ἐκ τῶν ἑτέρων ἰσχυρὰ τε
 καὶ ἀσπράτε ἐπὶ σῶμα ἐκ τῶν ἑτέρων ἰσχυρὰ τε
 Ῥωμαίων Ποιτῶν τῶν οὐκ ἐστὶν ἀλλὰ
 ἐκ μὴ τῶν τοῖς οὐκ ἐστὶν μὴ προεβὰν πᾶσι
 οὐκ ἐστὶν πᾶσι ἀλλὰ ἑαυτῶν ἀσπράτε
 μετὰ οὐκ ἐστὶν ἀσπράτε καὶ ἐπὶ τῇ μετὰ τῶν
 σφαιροειδῶν ἀσπράτε ἐκ τῶν ἑτέρων ἰσχυρὰ τε

且此乃公之生計也 予笑曰 公之生計也 予笑曰 公之生計也

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* 2' supplied by BK

BOOK II

that contention but disputed about the leadership. They saw that it was impossible on the basis of equal sovereignty for the two peoples to form an alliance that would be safe and free from strife owing to the inherent disposition of men to quarrel with their equals and to aspire to pre-eminence. On this subject also they made many representations to each other, to see if by any means either would voluntarily concede the sovereignty to the other. However they accomplished nothing, but agreed to fight for the leadership.

Zenar 7, 6.

next to it they gave up this intention. Next they disputed about the leadership, and when neither would yield to the other they arranged to have a contest for the sovereignty. They did not, however, care to fight with entire armies nor yet to let the issue be decided by single combat. Now there were on both sides brothers born free at a birth, the offspring of twin mothers of like age and matched in prowess. The Roman brothers were called Publi-horati and the Alban Curius. These they put forward as their champions for battle paying no heed to the relationship between them. So the six took up their arms, arrayed themselves opposite each other in the space between the armies, each upon

BOOK II

THE Book II—And he, Horatius, attacking them when they expected no further danger.

Tullius was regarded as a most valiant man against the

ZONA 7, 6

the same three gods and goddesses glared up word at them. Then they perished with few in groups and now by pair. Finally when two of the Romans had taken all of the Alabians that were wounded the surviving Horatius because he could not contend with the three at once, even though he was unwounded, gave way in order that he might save his brother might be scattered. And when they had seen he seemed to be about to attack and end in a result and slow that on. For this he was wounded but because he had more killed his sister when he killed her camp. He was carrying the spoil of her robes. He was tried for murder. However he appeared to the people and was acquitted.

The Alabians now became subjects of the Romans but later they disregarded the compact. When summoned as subjects to serve as allies they attempted at the close of the battle to desert to the enemy and to join in the attack upon the Romans but they were detected and punished. Many including their leader Alabius were not to make were the most detested departure and their city Alaba was razed to the ground. After some five hundred years it has been reported by the historians as the mother city.

When Tullius was acquitted a most valiant man against the enemy he neglected the worship of the

DIO'S ROMAN HISTORY

ἐνομιζέσθαι τοι δε δι, θεοῖ· πᾶν καταφρονήσας·
παρμελεῖ μεχρὶς οὐ νόστιν λοιμωδούς γενομένης
καὶ αὐτὸς ἠρρωσθήτε τότε γάρ τῶν τε ἄλλῳ θεῶν
δι ἀκριβείας ἐπέμελῃθη, καὶ τοὺς Σαλίων τοὺς
Κολλίνους προσκα ἐστήσε V 41r. 519)

- 4 Ὅτι σὺν εἰς ὁ Μάρκιος ὥς τοῖν βουλευμένοις
εἰρήνῃ ὁ κ' ἐξαρκεῖ το μῆδε ἀδικεῖν οὐδὲ ἐστὶ
το ἄπραγμαί ἄναι τοῖ ἑραστηρίου σωτηριοι· ἄλλ'
ὑσθ' τιν αὐτο κριμῆτα, εὐεπιθετωτερον τοις
πᾶλλοις μίγνεται μετεβαλετο οὔτε γὰρ το ἐπι
θιμοιν ἡσ χίας ἰσχυροὶ πρὸς φυλακῇ· ἄναι τῶν
πρὸς τῶν πελεμεν παρασκευίων εἶρα ὅι καὶ το

Ζουατῆ 7, 6.

εἰσπεψύσθη λοιμωδούς καὶ αὐτὸν κατήσσαν εἰς
εἰς ἐπαινοῦσαν ἀπεκλινέ· Εἰμ, Ἰουμ· ὅι
ἐσχκε αἱ μετ' οἱ τοι εἰμ λεγεται τελοῦ, κατὰ
ἰθαλγίαις στο κενω ὅν ἡ εἰμ ἐπιβαλεσθῆναι
ὑπο Μάρκιον ἄγκαι ὅι θυγατρὸς ἐπιγχαπῆ
ὡς εἴρηται τοῦ νόμου βασιλεύσει οὐ Ρωμαίων
ἐτῆ ὅσο ἐπὶ τριακοττα

Ζουατῆ 7, 7.

Διοεξήτο δὲ αὐτοὶ Μάρκιον παρ' ἐκούτῳ
τῶν Ρωμαίων τῆς βασιλείας λίσσας· ἔν δὲ τη
χειρ' αὐκ ὅι τῶν τη γρ' αὐκ λησ' πετηρητο
ἄναι κα ἄγκαι ἐπενόων ἐσχκεν ἐπίεικας
εἰ ὅι ηραγκισθῇ μεταβαλεσθῆναι καὶ πρὸς στρα

καταβύσσει ὅκ ἀπαφρῶσε ἄν

ἀπεκλινέ· Εἰμ, ὅι ἐπενόων Μ

ἄναι κα ἄγκαι ἐπενόων ἐσχκεν ἐπίεικας

εἰ ὅι ηραγκισθῇ μεταβαλεσθῆναι καὶ πρὸς στρα

BOOK II

enemy, but he absolutely despised and neglected the worship of the gods, and during the occurrence of a pestilence he himself fell sick. Then, when he paid the strictest regard to the gods, and in particular established the sacrifice.

Marcus came to realize that this was not enough for men who desire peace to refrain from injuring others, and that indifference without aggressiveness is not a means of safety, but therefore he strives after peace the more vehemently, and he accordingly changed his policy. He saw that the desire for quiet is not effective as a safeguard unless accompanied by equip-

Zonaras 7, 6

power. But when a pestilence visited the Romans and he himself fell sick, he turned aside to superstition. He said, however, that his cure by being surrounded by lightning or else, as the result of a plot, came by Marcus Marcellus who was as we have stated a son of Numa's daughter. He was king of the Romans thirty-two years.

Zonaras 7, 7

Marcus succeeded Hostilius receiving the king's pardon as a voluntary gift from the Romans. He was not perfect in his mind, for he was crazed at the point of death, when he got the nickname Anus. He was literally mad, and was compelled to change his policy and so turned his attention to religious

DIO'S ROMAN HISTORY

τερπνοὶ τῇ ἰπραγμοσύνῃς τῷχιστα καὶ ῥᾶστα
 τοῖς πῖρα τοῦ καί, καὶ σποιδέας οὖν αὐτὴν ἀπολ
 2 λόμενον ἠσθαιετο. καὶ οἷα ταῦτα καὶ καλλὶν καὶ
 ἀσφαλεστέρα καὶ παρασκευὴν καὶ φροντιστὴ τῆς
 ἐκείνης τοῦ πολέμου νομισσας εἶναι παύθ' ὅσα
 παρ' ἐκυντῶν τῶν λατινῶν μᾶλλον ἀφ' αὐτῶν
 οὐκ ἠδυνήθη κομισσασθαι, παρακύντωι στρατε
 σαι ἀπελαβεῖν. M 1. p. 333

Zonaras 7, 7

τειας ἐτραπέτο. αἱ γὰρ λοιπὴν λατινοὶ διὰ τε
 τοῖς τῆς Ἑλλάδος ἐλεύθεροι καὶ περ αὐτοῖς ὄντι
 κότες μὲν ἐπαύσαντο ἔργον, δι' ἧν καὶ μετ' εἶχον
 Ῥωμαίους, ἕως δὲ περιῆν αὐτοῖς ἡλίκων, οὐκ ἔτι
 ἐκεῖνοι ὡς μαχίμοι συνεστῆλθετο. τὸν δὲ
 Μαρκίον εὐεπιθέτον ἡγήσαντο, οἷα τοῦ ἐρηπῶν
 τὴν γνώμην, τῇ τε χάριτι ἐπ' ἄλλων καὶ αὐτῶν
 ἐλθόντων συνέκρινεν. οὗτος οὖν ἐκεῖνον καὶ τὴν εἶναι τοῦ
 πολέμου αἰτία ἐπιθέτο τοῖς ἐπιθεμένοις καὶ
 ἀντιμαχίαν, καὶ πόλεον εἶλεν αὐτοῖς ἀνμῆν, καὶ
 κατεσκάψε αὐτοῖς πολλὰς τῶν ἐλόντων, ὡς αἰχμα
 λωτοῖς ἐχρῆσαστο καὶ ἐν τῇ Ῥώμῃ τε συχνὰς
 ἑτέρας μετακίσειν. ἀξιοσημειῶν δὲ τῶν Ῥω
 μαίων καὶ τῶν ἑλλήνων σφῶσι προσετιθέμενην, οἱ
 πᾶσι καὶ οἱ ἡγεῖνται καὶ ἐκείνοις Ῥωμαίοις
 ἐξέπειν μῦθον. ἦν αὐτὸν φησὶν ἔτι μὲν πο
 λὺν Μαρκίον ἐκράτησαν, Σαβῆν δ' ἐκείνους, αὐτοῖς
 τε ῥοσπεσοῦντες ἐσκεπτομένους καὶ τοῦ σφῶσι
 ἔλόντες στρατιῶντες ἐπὶ οὐκ ἔ' ἐκφοβήσαντες

ἡ τοῖς Μαι, τῶν Μαι,

BOOK II

rent for war. He perceived also that the satisfaction of a policy of non-resistance very quickly and easily runs down who carry it too far. For this reason he concluded that war afforded at least a more honorable and secure guarantee of peace both materially and morally, and so whatever he was able to obtain from the Latins with their consent and without giving them to look away against their will by force of arms.

Zonara 7, 7.

For the rest the Latins on account of the destruction of Alba and of the fact that the Romans as mightily as they could were now attacking the Romans. As long as he could resist they had restrained themselves, having taken as a mighty warrior, but thinking that Metellus was easy to attack because of his peaceful disposition they resumed his territory and pulling it. He reducing the war still a great deal, he made his assaults and averaged himself. He engaged some of these countries which he seized to the ground, and disposed of many of his prisoners as slaves, while he settled many others in Rome. As the Romans multiplied and their numbers increased, the neighboring peoples began to be depressed and set themselves at odds with them. Hence the Romans overtook the Latins, as they had done at the same time, falling upon them while they were scattered and seizing their baggage, so that the rest that they raised

DRY & ROMAN HISTORY

9 Ὁ δὲ Ταρκισιὸς πλεῖστον καὶ συνίστει καὶ εἶται
πάλιν πάλιν παρτιχοὶ κατὰ κτήνην χρημάτων
οὕτω τοὶ Μάρκιον διεθήκει ὥστε καὶ ἐκ τούτου

Zahlen 7, 7

εἰρηεῖν καὶ ἰσχυρὰ παρσκευάσαι καὶ ἐπὶ
ταῖς Μαρκῶν πάλιν το Ἰωαννῶν, εἰς σὺν
ἐνὶ τῇ καὶ τεσσαρῶν ἡμέραις, καὶ πάλιν τοῖς
ἑσπέραις καὶ τοῖς ἁγίοις ἄνθρωποις τοῖς
ἐκείναις

Figure 7.8

[illegible]

BOOK II

Lupinus by using his great wealth and
genius and creating everywhere as occasion offered,
expressed Marcus so fully and so truly that he was carried

Zonaras 7, 7

them to remain at peace even against their will.
After this Marcus was so full of the spirit of the cause
which he had carried on twenty-four years, that he was a
man who put to flight all other considerations of the
manner of his government. Namely

Zonaras 7, 8.

8. The sovereignty was now approached by
Lucius Iulianus who was the son of Lucius
a Consul in the year of the latter's taking
up his abode in Lucania at Thurium, and
soon after he had been here to buy for
his father's estate. He was, though he
inherited no great wealth from his father, yet he was
so much engaged in the study of the
highest sciences by the pursuit of which he had
been enabled to come along with a few friends
who were called Lucius Iulianus after the city in
which he had spent his time. He was now
journeying on a new river, and was swayed down
a narrow channel of the rapid stream, and he had
after some time and creating for some time
been so long in the road that he conceived no
hope, and eagerly took up his abode in Rome.
And having long sojourned there, he was then during
the first year of the reign of the emperor during his
wealthy terms being engaged in waiting upon the
flourishing through his intelligence and versatility

εὐπατριδᾶς καὶ ἐς τὴν βουλὴν ἰπ' αὐτοῦ κατα-
 λεχθῆναι στρατηγὸς τε πολλακίς ἀπαδειχθῆναι,
 καὶ τὴν ἐπιτροπείαν τῷ παιδῶν αὐτοῦ καὶ τῆς
 βασιλείας πιστευθῆναι καὶ γυμνοῖς ἄλλοις προσ-
 φίλῃς οὐδὲν ἦττον ἦν, καὶ διὰ τοῦτο καὶ ἐκόντων
 αὐτῶν ἐπρωτεύσεν. αἴτιον οὐκ ὄντι παῖτα ἀφ' ὧν
 ἰσχυρεῖ ἔμελλε πρῶττον οὐκ ἐξεφρονεῖ, ἀλλ' ἐν
 τοῖς πρῶτος¹ ὧν σινεστέλλετο, καὶ τὰ μὲν ἐπιπαιῶν
 καὶ ἀνθ' ἑτέρων καὶ ἐν τῷ φανερώ ὑπεμενεῖν, τῶν
 δὲ δὴ ἠδέων τοῖς τε ἄλλοις ἐθελοντῆς παρεχόμεναι
 καὶ αὐτὰς ἢ οὐδὲν ἢ οὐλύα καὶ ταῦτα λαμβάνωναι,
 ἐκαρπύοντο. καὶ τῶν μὲν ὑμενομένων τὴν τε αἰτίαν
 ἐς ποικίλας μίλλων ἢ ἐς αὐτὸν ἀνήγε, καὶ τὴν ὑπο-
 λαύουσιν ἐν τοῖς μέσσοις τῷ ὁσημένῳ κατετθεῖν, τὰ δὲ
 ὑποπώτερα αὐτῷ μετῴκωρεν ἐς τὰ οὐκ ἐκοντοῦτο
 τῶν πρὸς δὲ τοῖς τοῖς, ἐχάριζετο μὲν πᾶσι τοῖς
 ἀμφὶ τοῖς Μάρκιον ὧν ἕκαστοις καὶ τῷ ἔργῳ καὶ
 τοῖς λόγοις τῶν τε γὰρ χρημάτων ἀφειδῶς ἀνι-
 λίσκε, καὶ ταῖς σπουδαῖς, εἴ τις τι αὐτοῦ ὀφείθε ἦ,

Νουάρη 7, 8.

κατελέχθη παρὰ Μαρκίου, καὶ στρατηγὸς ἀπε-
 δειχθῆναι, καὶ τῇ τῶν παιδῶν ἐκείνοις ἐπιτροπείᾳ
 καὶ τῆς βασιλείας πεπιστευτο. εὐδεικνυε γὰρ
 ἰσχυροὶ ἀγαθοὶ ὄντες χρημάτων τε τοῖς δὲ μέναις
 μεταδοῦναι καὶ αὐτοῖς ἑταῖρον παρέχων εἴ τις
 ὀφείθε σίτου εἰς βροχίαν. φαυλοὶ δὲ τι οὐκ

πρὸς τὸν 10 καὶ πρὸς τὸν 11

¹ καὶ 10 καὶ γὰρ 11

BOOK II

by the latter among the patricians and senators was often appointed general, and was entrusted with the supervision of the king's children and of the kingdom. He was as less agreeable to the rest and consequently they were denied his leadership. The reason was that while he took all measures from which he might derive strength, he did not lose his head, but though among the foremost, humbled himself. Any laborious tasks he would undertake in the place of others, and that openly; but pleasures he willingly resigned to others, while he himself obtained either nothing or but little, and then unnoticed. The responsibility for what went well he ascribed to any one sooner than to himself, and he placed the resulting advantages within the reach of the people for whoever desired them, but disagreeable issues he never laid to the charge of any one else, nor attempted to divide the shame. Besides, he favoured all the friends of Marcus and valiantly both in word and deed. More he spent unostentatiously, and he was ready to offer his services to any who needed ought

Zonaras 7, 8

He was chosen among the patricians and senators by Marcus, was appointed general and was entrusted with the supervision of the king's children and of the kingdom. He showed himself an excellent man, sharing his money with those in need and offering himself readily to any one who required his assistance; he

THE ROMAN HISTORY

εὐνοίας εἶχε· τὸ φιλεῖν δὲ τὸ ἐν κοίτῃσιν αὐτῷ
 ἔλκετο· ὅτε ἔπαυσεν αὐτὸς τὴν ἀποχρησιν ἐκπο-
 λίσαι καὶ σπῆσαι κατεπίσσετο· ἡμεῖς ἡγετιμῶν
 ἰπασχεῖν ἐπὶ τοῖς μέζουσιν ἐλκυσάμενοι, τὰ δὲ
 ἐσχεῖν οὐκ ἔμελλεν· τὰ ἄρχοντες προσηπόρευον
 ἡ καὶ φιλοφρονέοντες ἐλάχοντες ὄργη καὶ ἐχθρο-
 σκεῖν ἡμετέροις τὰ ἐπ' αὐτοῖς, ἀλλὰ καὶ ἐμνηστεύ-
 μεθ' ἑτέρῃ καὶ ἐκ τῶν ἐξουκλήσιν· ἐκ μὲν οὖν τῆς
 τῶν σφοδρῶν τῆς ἐξουκλήσεως, ἀπὸ καὶ τῆς Μαρκεῖος καὶ
 τοῦ περὶ αὐτῶν τοῦ ἀντιχριστιανισμοῦ, ἐκτετακτοῦ,
 ἐκ δὲ τῆς τῆς ἑτέρας ἀπὸ ἐκείνου τοῦ πολλῶν
 τῶν ἀνθρώπων ἐστῆναι ὡς ἐκείνου διελκρόντος φέρεται
 ὄντας ἢ καὶ πρὸς τὰς ἐχθροὺς τῆς τε τῆς καὶ
 τοῦ γένους ἀλλοιομένους· ὅτι τὸ ἐπὶ τῇ

Ζωγράφος 7, 8.

ἔπαυσεν αὐτὸς ἔλεγε· ὁ δὲ καὶ εἰς τὴν πρὸς
 τὸν αὐτὸν ἰπασχεῖν, ἐφ' ἣν τὸ γένος ἐκείνου
 καὶ ἐπαχθεῖς ἐκείνου αὐτῶν μετὰ οὐκ ἐκείνου
 τοῦ ἀποχρησίου καὶ μετὰ τὴν παρὰ αὐτὸν οὐκ ἐκείνου
 τὸ ἀντιχριστιανισμὸς τῆς ἀλλοιομένης καὶ ἐκείνου
 γένους τοῦτον αὐτῶν τε τῶν Μαρκεῖος καὶ τοῦ
 περὶ αὐτῶν ἐχθροῦ καὶ ἐκείνου ἀνθρώπων ἐκείνου
 σπῆσαι τὸν τε καὶ ἐκείνου

ἄλλοι δὲ τὸν σπῆσαι μετὰ τὸν αὐτὸν ἡ ἑτέρας
 ἀνθρώπων τῶν Μαρκεῖος μετὰ τὸν σπῆσαι καὶ
 τε περὶ τῶν ἀνθρώπων ἐκείνου τῶν ἀνθρώπων καὶ τῶν

τοῦ ἀνθρώπου καὶ τῶν ἀνθρώπων

ἐκ τῶν ἀνθρώπων καὶ τῶν ἀνθρώπων

ἀπὸ τῶν ἀνθρώπων καὶ τῶν ἀνθρώπων

ὅτι τὸ ἀνθρώπου, τὸν ἀνθρώπου

BOOK II

of him. He never said nor did anything mean to anybody and did not wrongly believe anybody's story. Furthermore, whatever favours or rewards from others he always exaggerated and upraised treatment as if they did not notice at all or over-looked it and regarded it as very slight importance, and he not only refused to retaliate for such cases but actually conferred kindnesses on the wrong even tax-offender over completely. From this course according to he gained a great reputation for ever more because he had care to estimate Marcus and his wickedness but by his subsequent behaviour he caused the majority of men to be distrustful, either as being deceived by nature or as managing their position according to their power and fortunes.

Zunara 7, 8

neither did nor said anything mean to any one. And if he received a tax or at the hand of anybody he magnified it whereas if any offence was offered him he either disregarded the injury or magnified it and made out of it and far from retaliating upon the man who had done the injury he would even at such times as possible try to do some good to damage both Marcus himself and his reputation and acquire the reputation of being a sensible and upright man.

But the avarice and distrust that he had put forth continued permanently. For upon the death of Marcus he behaved in a knavish way to the latter's two sons

Βασιλέ'αν ἐσφετερισάτω τῆς τε γῆς Βουλῆς κα-
 τὰ ἔθνη τοὺς τοῦ Μαρκείου παῖδας, χειροτεκεῖν
 μέλλουσιν, ἐκεῖνος τῶν βουλευτῶν τε μετῴθη
 τὸ θίναται αὐτὸν καὶ τοὺς ὀρφανούς τιμρῶν ποιῶν
 ἐν θήρῃ προπεμψας, αὐς τε εἶπε καὶ οἷς ἔπραξεν
 αὐτῷ τὴν βασιλείαν ψηφισμασθαι παρεσκεύασεν
 ὡς ἀνδραθεῖσι αὐτὴν ἔηθεν τοῖς παισιν ἀποδῶ-
 σοντι, ἐγκράτης τε καταστὰς τῶν πραγμάτων
 αὐτῷ τοὺς Ῥωμαίους εἰσέθετο ὥστε μηδέποτε
 ἀβελήσουσι ἠθελῆσθαι τοὺς παῖδας ἐκείνους καὶ τὰ
 μερικάα δὲ πρὸς ἀστεινὴν ἰθίζωντας τε ψυχὰς
 αἰτιῶν καὶ τὰ σώματα σοὶ χαρίτω δὴ τὴν εὐθερε-
 ρέων, δὲ καὶ οὕτως ἔχων ἰσχυρὸν ἔαιτῳ εἰ ὃ
 συνέδροι περιεποιήσατο τοὺς γὰρ φιλικῶς αὐτῷ
 ἐκ τοῦ δήμου διακειμένοις περὶ διακοσίου ἐς τοὺς
 εὐπατριδας εἰεγράψε καὶ τοὺς βουλευτάς καὶ
 οὕτως τὴν τε γερουσίαν ὑφ' ἑαυτοῦ καὶ τοὺς πολ-
 λους ἐποίησατο καὶ τὴν στολὴν πρὸς το μέγα-
 λον, ἐπειτέροι ἡμεῖς οἱ ἡγεῖματιοι καὶ
 χιτῶν ὀλοσπομφίρα καὶ χιτῶν παστὰ στεφανὸς τε
 λίθων χρυσοδέτων καὶ σκαπτῶν διφρῶν τε ἐλε-
 φαντινα οἷς καὶ οἱ μετὰ ταῦτα οἱ τε ἄλλοι καὶ οἱ
 τὴν αὐτοκρητορὴν ἔχοντες σπέρμοναι ἐχρησάτο
 καὶ τεθρηππῶν ἐν τοῖς ἐπινικίοις ἐπομπένυσσε, καὶ
 μαζδὴν ἔχων διὰ ῥέει δώσεκα ἔσχε

Πάντως δὲ καὶ ἄλλα πλείω ἐκαινοτομήσεν ὁ
 εἰ μὴ τις ἄλλος Νάσσος τῆς φυλῆς αὐτὸν βολῆ
 θεῖτα μετακοσμήσαι κεκωλικεν, δι' οἰκιστικὴν ἡν
 οἶος οὐχ ἕτερος γέγονε τούτῳ ὁ Γαρκίνιος
 ἀργισθεὶς διὰ τὴν ἐκείτωσιν ἡβρίσαι καὶ τὴν

BOOK II

Zenarchus 7. 8.

and got the king to purchase it. For when the senate and the people were plotting to elect the son of Marcus Fulvius made advances to the most influential senator among the senators after having first sent the fatherless boys to some distant point as if on a lasting expedition and then by his words and by his effort he secured the voting of the king to himself on the understanding of course that he would restore it to the boys when they reached manhood. But after assuming control of affairs he so managed the Romans that they would never wish to choose the boys if his died. He nevertheless far adds to malice and ruined them soul and body by a sort of kindness. But still feeling anxious in spite of these arrangements he strictly ordered himself in the senate. These of the populace who were friendly towards him he increased to the number of about two hundred among the patricians and senators and thus he brought both the senate and the people under his control. He also ordered his garment and insignia to be more magnificent style. These consisted of toga and tunic purple bordered with gold a crown of precious stones set in gold and an ivory sceptre and chair, these were later used not only by his successors but also by those who had sway as emperors. He also on the occasion of a triumph presented with a triumphal chariot to be kept by his successors for life.

He would certainly have made many other innovations as well had not Atlas Nectis with whom when he desired to rearrange the tribes this man was an augur whose counsel has never been sought. Tarquinius, angry at this proposition, devised a plan to

DIOS ROMAN HISTORY

Задача 7. 8

τεχνη ἐξουθενήσαι ἐπεμελήθησεν λαβὼν οἱ ἐν
τοῖς κελύφῃ καὶ τῇ τέλει καὶ ξίρῳ ἐκ τοῦ ὁμοῦ
ταῖς λήθῃ ἐν νῶ ἔχοντι τμήματα τῷ ξίρῳ ἦν
αὐτοῦ, πρῶτον τῶν αἰνῶτων ὁπῶν τε ὑπα
εβούλετο ἐπεὶ οὐ ἄντος ἀντελεγεῖν ἐκτονωτάτα
μῆδεν ὀφείμεν· εἰ μὴ φιλοεικὸς ἀντίλεγε·
ἔφη· "ἀλλ' ἀλλοθὶ λυγρὸν ἐπ' ἡμῶν τοῦτο
ἀποκρίναι μοι· κατὰ νοῦν ἔχοντο ἴσαι γὰρ
σεται·" οὗτος ἄντος αὐτοῦ ποιεῖσθαι μένει
παρρησιασάμενος· καὶ πάλιν ἔπειτα, ὁ βασιλεὺς οὐ
ἐκείνῃ ἔσται ἐπιτελεῖν· "οὐκ οἶμαι" ἔφη, "τὸ
αὐτοῦ ταύτην λαβὼν τὸ ξίρῳ τοῦτο διατερε
ταῦτα γὰρ μεσθῆναι ὁ ἀνεύρηται·" οὗτος ἔλαβε τε
ἀπ' αὐτοῦ καὶ ὁ κύριος θυμῶν, οὗτος ἔλαβε
καὶ ὁ κύριος ἀλλὰ καὶ τῇ μάχῃ παρῆγε καὶ χαλκῶν
ἐκείνους ἤξωσε καὶ οὐδὲν ἔτι τῇ πολιτείᾳ ἠλ
λυώσε, πρὸς παιδῶν τε συμβούλῳ ὁ ἄνθρωπος
ἐκείνῳ.

[illegible]

BOOK 12

Июль 7. 8.

[illegible][illegible][illegible]

DIOS ROMAN HISTORY

Zonaras 7, 8.

παρθένοι μὴ τῆρισσας τῶν ἀρσένων ἐξ ἐκείνου
τιμωρευσθῆαι καὶ ἡτοίκει· οἱ δὲ τὰς τῶν ἀσχημάτων
τέκναις ξίλων οἱ αἰχρὰς δὲ κροῖ + ἐμπελάσσοντα ἐ-
τῇ ἀγῶνι καὶ μετὰ τοῦτο γέγονοι ἀνιζόμενοι
ἀποψύχουσιν.

Ἰππύθετος μάλιστα τῷ Γαρκενίῳ οἱ τοῖ Μάρκοι
παῖδες, ὅτε μὴ εἰς ἀρχὴν αἰτίαν παρεχόμενοι ἀλλὰ
πολλὰ πολλὰ τεχθέντα οἱ ἐξ ἀνιμαλότητος
προγγεγονότων ὅτε μακίστα τὴν ἐκπατρίδα
ἐλπίσιν ὡς τῶν πρωτεύουσιν αὐτῶν ἐπε-
βύβηται ἐπὶ τῶν γυναικῶν + σταλμασιν,
ἀξίαν καὶ ἐκπαιεῖν ὡπλισμένους, αὐτῶν ἐπίθε-
σθαι παρασκευάσαντες οἱ οὔτε μὴ ἰσορροπῇ τῷ
Γαρκενίῳ ἀντιπαραστήσαντες θέραι τῶν βασιλευσ-
σάντων ἐλλείποντες ἔβην ἐπὶ μάχῃ μὲν + καὶ ἐν ψῆ-
ελλοισιν ἐπὶ καὶ τῇ στενότητι ἐν λόγῳ
ἐλλείποντες ἀντικατεστήσαντες, καὶ ὁ καιρολογούμενος
αὐτοῖς πρὸς τὰς τῶν Γαρκενίου οὐκ ἐπεὶ
κατεργάσατο.

Zonaras 7, 9.

Ὁ μὲν οὖν Γαρκενίος τοιοῦτο, ἔσχε + εὖ
τιμωρεῖσθαι καὶ ὅσα βλάστησας ἰναστόν, οἱ
μὲν τῶν ἡγετῶν οἱ τοῖ Μάρκοι παῖδες ἐρα-
ξήσαντο, ἀλλὰ οἱ πολλοὶ τῶν ἐσχεσάντων αὐτῆς
τοῖς Γαρκενίῳ βραχίονες ἡγετῶν ἐπὶ γυναι-
κῶν ἡγετῶν καλεσμένων Σπύργου + Ἰσχυροῦ
ἀνδρῶν λαοὶ εἰς τὴν ἐν τῷ πολέμῳ ἀνιστά-
σθαι τῶν ἐκείνων ἐβλήθησαν τε οὐκ ἐγγεγραμ-
μένους οὐδὲν ὅσα + ἀλλὰ τῶν μετὰ τῇ ὁλῶς
λεγεται γὰρ καὶ ἀμφότερα αὐτῶν ἐν παῖδας ἦσαν

Σπύργου 13 + Ἰσχυροῦ 14 + Ἰσχυροῦ 14

DISSEM. COPY IN THE COPY

Zoebeke 7, D.

[illegible]

■ 土曜日の夜

¹ This sentence is doubtless an addition of Z₁ parva.

BOOK II

Zurück 7. 2

black straps at the design of the letter to signify that they were dead and never came back. I understood now that that had been a mistake. I was six was the only other soldier left. The last of the two red ones first to go was the one of the name of the Romans.]

[illegible]

a little theorizing of his own.

BOOK II

THE BOOK II — And because his brother did not cooperate with him he secretly put him out of the way by means of poison administered by his wife.

Zuniarab 7, 9

Romans and in other ways honoured them as superior to themselves.

THIS was the course these matters took. Now I have joined the Romans in marriage with the Tarquins and though he considered that he was going to restore the kingdom to which he kept putting it off on one pretext after another. And there were many smaller troubles in the land but were neglected. The king paid no heed to them and urged the Romans to democracy and freedom. At this the Tarquins were all the more vexed. But the younger brother as angry as he was still endured it while the elder one, because he could bear it no longer. And when he found that his wife did not approve his attitude any more than did his brother, he put his wife to death and then compassed his brother's death by means of poison administered by the latter's wife. Then young Lucius to his brother's wife he plotted with her against the king. After persuading many of the senators and patricians who had grievances against the king to cooperate with him he directed a report with them to the senate his wife being following him. And he spent at considerable length reminding those present of his father's worth and uttering many jests at the expense of Lucius. When the latter at last got to his feet he made his appearance and even spoke a few words.

DIO'S ROMAN HISTORY

- Ὅτι ὁ Ταρκύνιος ἐπεὶ ἰκανῶς ὥς καὶ ἄκοι τι-
τιμαίῃ σὺν παρσκειύσασα τὸν θυγάτηρ αὐτοῦ
πρώτου μενταί, ἰδοὺ λείπων, εἶπετα καὶ τὸν Ἰλλίων
σιλλαμβάνων πολλοὺς μὲν φανερῶς οἷον γε αὐτῇ
τίμα εὐπρεπῆ, ἐπενέγκει ἐκ νεώτατο πολλοὺς δὲ καὶ

Ζη. αὐτῶν, 10

ἐξ ὧν ὥς κατὰ τὴν προ τοῖ βοιλευτηρί-
αιμασθμόναι καὶ ὁ μὲν, παραχθὲς πρὸς τὴν αἰ-
Τηρκύνιοι τολμαί καὶ οἱ οἰοί τιν αὐτῷ ἐπικου-
ρησεί οἷον εἶπεν ἐπὶ αὐτῇ οἷον ἐποίησε Ταρκ-
ύνιος ἐπὶ τὴν τε βασιλείαν ἐνθὺς παρὰ τὴν βουλήν
ἐλαβε καὶ πεμψάσ τιναι τὰν αὐτῶν κομίζουμένων
οἷον διεχρησάτο ἡ δὲ θυγάτηρ, ἐλευθερὴ ἐν-
τῶ βῆλε τὴν αὐτῶν ἀνδρῶν καταφίλησασα καὶ
ἐκ βασιλείᾳ προσηγορεύσασα καὶ ἀπαιήσασα πρὸς τὰ
βασιλείαν τὴν θυγάτηρ κατὰ τὸν νεκρὸν τοῦ πατρὸς
ὥς εἶχεν ἐπήλασεν.

Ζη. αὐτῶν 7, 10.

• Οἷον μὲν τὸν οὐ τοιλλῶν ἦρξε καὶ οἷον
οἷον βασιλεύσας τέσσαρας ἐπὶ αὐτοῖς ἐπὶ
τέσσαρακαίτα, ὁ Ταρκύνιος ἐπὶ τὴν βασιλείαν
παρὰ τὴν θυγάτηρ αὐτοῦ κατὰ Ἰωμέλον αὐτῷ
πεμψάσ τιναι καὶ νικτήσας καὶ μεθ' ἡμεῖς αὐτοῖς
καὶ οἷον αὐτῶν καὶ ἀγαθῶν ἐκχερήσας ἐξ ὧν γὰρ
αὐτοῖς εἰς τοῖς κτ. εἶπεν καὶ ἡ θυγάτηρ πρὸς τὸν
πατέρα ἐποίησας καὶ τοῖς ἀνδράσιν ἐδεδίεσαν
εἶπε δὲ ὡς ἐμαρτυρήσας παρσκειύσασα τὸν
θυγάτηρ αὐτοῦ τὸν βασιλεύσας καὶ τὸν Ἰλλίων
σιλλαμβάνων ἐκτινένει, οἷον μὲν αὐτοῖς εἶχεν
62

BOOK II

Tiberius when he had made sufficient preparations to rule over them even against their will, first proceeded to arrest the most influential of the senators and next some of the other citizens, putting many to death publicly when he could bring some

ZONA 7, 9

Tiberius seized him and, carrying him forth, cast him down the steps in front of the senate-house. So the king now here, by the agency of Tiberius, and surprised that no one came to his assistance, he not say or anything more. For he had once obtained the keys of the senate and sent some men who saw Tiberius who was coming by way home. His sister's daughter after entering her husband in the senate-house and asking him a king departed for the palace driving her chariot over the body of her father as he lay there.

ZONA 7, 10

10 This ruled Tiberius and thus he died, after a reign of forty-four years. Tiberius, who accepted of the kingdom, surrounded himself with unscrupulous and the master of blood and used them both night and day, at home and abroad. For he was resolved what he had done to his father-in-law and his wife to her father they in turn were afraid of other people. And when he had made his preparations to rule over them, he proceeded to arrest and put to death the most illustrious of the senators and other citizens, executing publicly those

3 λιθρά ἀπεκτινέε καὶ τινὰς ὑπεριώζεν· οὐ γὰρ
 ὅτι τῶν Γελλίων τιρὲς αὐτῶν μάλλον ἢ ἐκείνοι
 ηἰκατέστησαν, ἀλλ' ὅτι γένει καὶ πλουτοῖς ἢ καὶ
 φρονίμῳ εἶχοι· ἀνδρείᾳ τε ἐπιφανείῃ ἢ καὶ σοφίᾳ
 διαπρέπει ἐχρῶντο· τοὺς μὲν ἀμνησμένους τοὺς δὲ
 προκαταλαμβάνων, φθύνειν τε καὶ ὑποψία ἄμα
 μίσους ἐκ τοῦ μὴ θμοιῆσθαι, ἔφθειρει, ἄλλα καὶ
 τοὺς παρὶ φίλοις, πρὶν τε τὴν μοναρχίαν οἱ σπο-
 ούσαντας οὐδεὶς ἦ-των τῶν ἑτέρων ἀπολλύσεν.
 νομίζων σφῶς ὑπὸ τε τῆς θύσσειας καὶ ὑπὸ
 τῆς νεωτεριστοῦσας, ὑφ' ἧς ἑαυτῷ τὴν ἀρχὴν συγ-
 4 κατέπαυται, καὶν ἄλλοι τιρὶ αὐτὴν δοῖται· κακ-
 τουτου το κρατιστον τῆς βουλῆς καὶ τῆς ἵππαδος
 ἀπαναλώσεν, οὐδ' ἀντικαθίστη το παρυσαν ἐ-
 αὐτοὺς ἀντι τῶν ἀπολλυμένων οὐδένα μισείσθαι.
 τε' γὰρ ὑπὸ ταυτὸς τοῦ δημου ἐπίστευε, καὶ α

Zonaras 7. 10.

ἵππευγχεῖν φαίμενος αὐτοῖς, οὐδὲ δὲ λιθρὰ
 ἐκείνους δὲ γε καὶ περὶορίζει· οἱ γὰρ τοὺς τῶ
 βουλῆς προσκειμένους μοναρχίαν ἀλλὰ καὶ τοὺς
 πρὸς τὴν μοναρχίαν σιτυριζομένους, αὐτῷ πρὸς
 ἀπολλύει, καὶ οὐτω το κρατιστιν τῆς βουλῆς κα-
 τῆς ἵππαδος ἀπώλυνε μισείσθαι τε ὑπὸ πάντος
 τοῦ δημου ἐπίστευε· οἷον οὐδὲ ἀντικαθίστη το
 παρυσαν ἀντι τῶν ἀπολλυμένων τιρὶς ἀλλὰ καὶ

BOOK II

the charge against them. Many others secretly were so he believed. Not many believed some of them well I think more than they did and not because they had any worth or spirit and displayed considerable bravery and extraordinary wisdom and he destroy them by way of ascending herself against some and vint to fight the attack of others, out of jealousy and a suspicion likewise that their dissimilarity of character must force them to hate him. But he even slew all his bosom friends who had exerted themselves to help him get the royal power possessed the rest, for he thought that supported by the authority and fortunes for revolution tonight which they had helped him to obtain down then they might likewise give it to one or else. So he made away with the most powerful men among the senators and the knights and did not appoint to those orders any one whatever in place of them who were being destroyed for he believed that he was hated by the entire populace.

Zonaras 7, 10

against whom he was able to bring a charge and charge very soon as he believed. He destroyed the entire body of knights but he spared those who had cooperated with him in getting the royal power and thus made away with the most powerful element among the senators and the knights. He believed that he was hated by the entire populace. Hence he did not appoint any person whatever in place of the men who were

τελὴ ἐκεῖνα ἀσθενοτάτα ἐκ τῆς ὀλιγαριθμοῦται
 τοῖσιν ἐπεβλήμην καὶ τὴν γε γερουσίην καὶ κατα-
 λῦσαι παρτέλως ἐπέχει ἥσεν παν ἄθροισμα ἄν-
 θρωπων ἄλλω, τε καὶ ἐπιλέκται καὶ πρὶς σχῆμα
 προστατείας τινας ἄπο παλαιοῦ εχοῖτο, πολε-
 μιωτάτου τιρηνῶ¹ νομίζων εἶναι δεῖσαι δὲ μὴ
 πως οἱ τὴ πλῆθον ἢ καὶ αὐτοὶ οἱ δορυφόροι, οἷα
 ποὶ πολῖται εἰσέλ, ἀγαπηκτῆται τοῖ τῇ πολε-
 τεῖαν σφῶν μεθιστασθῆαι ἐπαρυστώσιν, ἐκ μεν-
 τοι προφαι, εὐς εὐκ εἰποιεσε τοι το ἐν τροπῶν δὲ
 τιε ἐπιτηδῶν καὶ παρ αἴ το² κατεπραξεν οὔτε
 γὰρ ἄτε σιγγεν ἐς αἴτε, ἀ³ ὄσα, αἴτε τοῖς κατα-
 σιποιε λογο τι ἄξιον ἐπικοῖσαι σινεκαλεῖ μεν
 γὰρ αυτοῖς οὐ μὴν ὥστε καὶ σινδῶν κεῖν τι τῶν
 ἀναγκαιων, ἀλλὰ καὶ αὐτοὶ ταυτο πρῶν τε των
 ἐλγῶν τῆς ὀλιγοτητος σφῶν καὶ ὅσα τοῖτο καὶ
 παρειροῦητα καὶ καταφρονῶσαι ἐξ ἐπιτηδῶν ἐποιε

Ζουατα 7, 10

με γερουσίαν καταλῦσαι παρτέλως ἐπιχειρήσας,
 οὔτε ἀντισιγγεν ἐς αὐτὴν εἶναι οὔτε τοῖς οὔσιν
 ἐπικοῖσαι τι λογοῖ ἄξιον. σινεκαλεῖ μεν γὰρ
 αὐτοῖς οὐ μὴν ὥστε τι τῶν ἀναγκαιων σινδῶν
 κεῖν ἀλλ' ἵνα οὐλῇ αὐτῶν ἡ βραχυτῆς γινοῖτο
 ἄπεισι, κἀντευθεν καταφρονῶντο τα δὲ πλεῖστα

¹ τὸν δὲ νῦν ἔχει, τὸν δὲ νῦν ἔχει

² αὐτοῖς ἔχει, αὐτοῖς ἔχει

BOOK II

and he was anxious to render the classes mentioned utterly powerless through lack of numbers. In fact, he even undertook to abolish the senate altogether, since he believed that every gathering of fact, particularly of chosen persons who possessed some semblance of authority from antiquity was most hostile to a tyrant. But since he was afraid for the multitude or even his own guards ~~therefore~~ in their capacity as it yet might revolt by reason of vexation at the change in government he refrained from doing this openly, but effectively gained his object in a covert manner. He not only introduced no new member into the senate to make up the loss, but even to those who were left he communicated nothing of importance. He used to call the senators together to be sure, yet it was not to gain their assistance in the conduct of any important business, nay, this very act was designed to furnish a proof of their small numbers and thereby to bring

Zonaras 7, 10

being destroyed but undertaking to abolish the senate altogether, he not only introduced no new member into it to make up the loss, but even communicated nothing of importance to those who were members. He used to call the senators together to be sure, yet it was not to gain their assistance in the administration of any important business, but in order that their fewness might be made evident to all and that they might con-

οὐ τι ἐκ ἐπὶ πλείονα καθ' ἑαυτὸ ἢ καὶ μετὰ τῶν
 ἑτέρων. τούτῳ μὲν ἵππων μῆκειν τῶν ἄλλων μῆκει
 δύναιτο· τοῦτο δὲ καὶ κατοκνῶν δημοστελεῖν ἐν οἷς
 ἑκακοὶ ἔργαττον· οὐσπρὸς οὖν τε καὶ διὰ
 πρὸς τῆς ἡμῶν ἢ καὶ τῇ υπερψηφίᾳ τῇ τε ωμότητι
 τοσσητῇ πρὸς πάντας ὁμοίως ἐχρήτο ὥστε καὶ
 Ὑπεριφύμος ὑπ' αὐτῶν ἐπικληθῆναι. ταῦτα γὰρ
 ἄλλα καὶ αὐτὸν καὶ οἱ παῖδες τούτου τυραννικῶ
 τιμον ἔπραττον καὶ ποτὲ τῶν¹ πολιτῶν τινας ἔν
 τε τῇ αγορά καὶ ἐν ταῖς τῶν οἰκῶν ἐμμεσίαισιν
 ῥοῖς τε γὰρ πρὸς προσέειπεν καὶ ῥα ἰδίᾳ εἰκισα
 μῶν ἀπεκτείναν καὶ τοῦθ' ὑπ' ἐκείνῳ ποτὲ
 ἐξευρέθη καὶ πολλὰ κινεῖται — V. 6. 1. 573)

Λοκρεῖς 7. 10.

καθ' ἑαυτὸν ἢ καὶ μετὰ τῶν ἑτέρων ἔπραττε
 οὐσπρὸς οὖν τε καὶ οὐσπρὸς τῆς ἡμῶν ἢ καὶ τῇ
 υπερψηφίᾳ καὶ τῇ ωμότητι ὁμοίως ἐχρήτο πρὸς
 ἅπαντας, καὶ τοσσητῇ αὐτῶν αὐτῶν τε καὶ οἱ
 παῖδες αὐτοῦ προσεφέρουσι ἡμῶν διὰ ταῦτα
 οὐ καὶ τὸ ἐκ δαρκυρίων ὑποπτοῖς ἔχων, ἐκ τῶν
 Λατίνων προσεταιριστὰς οὐρεφαικῶν, καὶ ἐς τὰς
 τῶν Ῥωμαίων ταξείας Λατίνων ἀνέμειξε, ὥστε
 μὲν Λατῖνοι ἰσομήκεις τοῖς Ῥωμαῖοις τυχόντες
 ἐβόρην αὐτοῖς εἰσενθεῖν σφειλῶσι καὶ οἱ Ῥωμαῖοι
 ἦσαν ἐκφοβῶσιν αὐτοὺς, μηκέτι κατασφαιόντες,
 ἀλλὰ τοὺς Λατίνους σφειλῶσιν αὐτοὺς

¹ τὸν αὐτὸν ὅς ἐστιν.

BOOK 11

humiliation and contempt upon them. Most of the business he carried on by himself or with the aid of his sons, partly in order that no one else should have any power and partly for no reason that he shrank from publishing matters involving his own wrongdoing. He was difficult of access and hard to appease, and showed such great magnificence and authority toward all alike that he received as a result the nickname of *Potid*. Among other decidedly tyrannical deeds of himself and his sons, he once had some citizens naked to stakes in a too very forum and before the eyes of the citizens, and scourged them to death with rods. This punishment, resented by him at that time, has often been collected.

Zonaras 7, to

respectfully become objects of contempt. Most of the business he carried on by himself or with the aid of his sons. He was hard to approach and hard to appease, and showed great magnificence and authority toward all alike, and he as well as his sons effected a decidedly tyrannical bearing toward everybody. Hence he looked with suspicion even upon the members of his body-guard and secured a new guard from the Latin nation, intermarrying the Latins with Romans of the ranks. He intended that the Latins as the result of obtaining equal privileges with the Romans should owe him gratitude, and that the Romans should cease to have dread since they would no longer be by themselves but would be Romans only in association with the Latins.

7. Δὲν εἰς βιβλίον· τον γὰρ πατέρα πολλά
καὶ ἄλλα οὐ καὶ τὸ ἀντιθέτον καὶ παρασπον
δοῦντα φαίνεται ἐκ τῆς ἀποστολῆς. — *Beck*
Apocd. p. 155, l.

Лотаря 7, 10

[illegible]

BOOK II

IN Book II—Uttering many strange reproaches publicly as had been agreed upon against his father whom he charged with being a tyrant and a breaker of treaties.

Zouma 7-10.

He also joined battle with the people of Gouma and forced them to submit but overrode them by force for he suggested that they should elect a tyrant. And that there might be some plausible pretext for his desertion he represented his father publicly as a tyrant and a breaker of treaties and the other people set an example to the detestable. Thus according to agreement the son made his present desertion to the enemy leader taking along with him money and soldiers. The enemy leader then took without account of the treaty between him and his father at this time also the son spoke many words of truth to his father and by his conduct seemed to have become thoroughly estranged from him. So they were very glad to receive him and to his surprise made no incursions into enemy territory and did not molest him. For this reason and another the enemy gave some of his money and also spent a great sum for public purposes. He was chosen general by them and was entrusted with the management of their government. Thereupon sending a man secretly to his father with what had occurred and asked him for a plan regarding the future. The king made no answer but merely reported that he neglected him as he were recognized either with

DIOS ROMAN HISTORY

123 Διόν. β. Βιβλίου ἡ μάθη οὐδ' οὐτοῦ ἐκείνου
ἦλθε τε τῆς ἐσπερίας πρὸς αὐτοὺς" *Dioc.*
Anecd. p. 177, 20.

Ζουστ. 7, 10

κῆποι εἰσαγαγόντων αὐτοὺς, ἐν οἷς μεκύντες ἦσαν τὰς
κωδύνας αὐτῶν τῶν ἐπεκχευμένων μεθόδῳ κατεκλάσας
καὶ ἐν γὰρ καὶ ἐστ' ὅτε καὶ οὐκ ἔστιν ἀγγεῖα
φορεῖται ἀπ' ἀνέμου καὶ οὐ μετὰ πύλην οὐ
Σεξτοῦ ἀπ' ἡγεμενίου ἐκ τῶν ἐκ τῆς πρυμνίας
ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
ἡξιολογῶν ἐκ τῆς ἰσχυρῆς τοῦ μετὰ τῆς
φαρμακῆς ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
σκαφαντίας καὶ ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
πρυμνίας καὶ ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'

καὶ οὐ Σεξτοῦ ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
καὶ τοῦ μετὰ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
σφῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
περὶ τὰ πιστεύοντες ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
Ἰωάννου καὶ τῶν οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
τοῦ οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
πατρὸς παρὰ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'
χωρησέν, ἀπὸς ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'

Ζουστ. 7, 11

1. Ἡ δὲ τῆς Σεξτοῦ ἡγεμονίας Ἰωάννου
ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'

Περὶ ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ' ἐκ τῆς οὐκ ἐστ'

BOOK II

THE BOOK II. — Wherefore he and coming
 this came to them the following day

Zonaras 7, 10.

or newly reveal something. In order that
 a whole when there were poppies he struck off with
 his staff the heads that were most suspicious and
 he was engaged with them and he himself
 the messenger. He with a secret friend
 the other respect to king and to Sextus
 and he understood the meaning of the suggestion.
 And Sextus concealed the more prominent part of
 Celer's secret by poison others by the means of
 certain adulterers and still others he put to
 death after a trial exhorting against them
 and he was of that persuasion with a father.

Thus Sextus deal with the men of Celer, he
 destroyed the more influential citizens and dis-
 tributed the wealth among the populace. Later
 when some and abroad persons and the rest had
 been seized and roughly served in him
 assisted by the Roman captives and deserters
 whom he had gathered — large numbers for the
 purpose he seized them and handed them over to his
 father. The king bestowed it upon his son and
 he made war upon the natives.

Zonaras 7, 11

11. The oracles of the Sibyls began obtained for

(Zonaras 7, 11, 2nd ed.)

The Sibyl about whom Jacobus says now speaking

(Zonaras 7, 11, 2nd ed.)

and again in this manner. (Zonaras 7, 11, 3)

DAYS LOST & RECOVERY

Задание 7. 1)

[illegible][illegible][illegible]

BOOK II

Zonaras 7, 11

the Romans quite against his will. A woman whom they called Sabul gave, with three other women, to the emperor a large or a book, and offered him a to carry it for a reward, saying the price of 1 book. A he said he offered to her 300000000 one of three of the book. After again a large offered her she desired part of the rest in a similar way. At she was about to burn up the books now when the negroes recalled him to purchase the few that were in a common. He sought those of the price for which he thought have a great value in a covered them to two senators to keep. Since they did not entirely understand the contents they sent to Greece and hired two very clever from there to read and interpret their books. The people of the neighbourhood desiring to carry just what it was that was received by the books called Marcus Achaus one of the custodians and his some parts of the books. When the others were known Marcus was thrust between two nails, saw together and

Tzetzes in Lycophila Alex. 1279

was the Carian who led in the tale of Euphras the Proud having behind them or none of our prophetic books. Of these the Romans would rather one or three since her servant had destroyed the rest by fire because they would not give her as much gold as she asked. The man who did and brought with him that was not of use there and gave them to Marcus Achaus who had been a great help to be copied they put her to death by enclosing in a sack the skin of an ox.

BOOK II

Zinnirua 7, 11

drown—under that neither earth nor water nor
might be found by his death, and beginning
with this punishment has ever since prevailed in
the case of parricides.

The temple on the Tarpeian mount he constructed
in accordance with the vow of his father. And as the
earth was being excavated for the laying of the
foundations there appeared the head of a man but
lately dead still with blood on it. Accordingly the
Romans sent the soothsayer of Etruria to ask what
was signified by the phenomenon. Now he was
the master of making the perfect way to Etruria
and a ketch for the grain as it had not the
port of Rome and the Tarpeian mount. He tried
to ask the envoys. Is this Rome? Is this the
mount? Was the head found here? They would
suspect nothing and would assent and so the way
at the port would be transferred to the place
where it had been shown in the diagram. This was
his design but the envoys learned of it from his
son and when the question was put to him they
answered. The settlement of Rome is not here
but in Latium and the mount is in the country
of the Romans and the head was found on that
mount. Thus the design of the soothsayer was
thwarted and they learned the whole truth and

Tristram's Travels Vol. 170

and for the hock or hocks they dug a hole in the
 midst of the forum and buried them along with a
chest.

11. ο ὅτι Ἀνδρῶν Γερῶν καὶ ἀδελφῶν Γαλκίου παῖς
 φασγυθεὶς ἐπείει τὴν τε πατέρα αὐτοῦ ἀπεκτείνει
 καὶ προσετίθει αὐτῷ εἰσάγων αὐτὸν ἐφύρητο, μορφὴν
 προσποιήσαστο. εἴ πως αὐτὸς γέ περιγίγνηται καὶ
 γὰρ εὐὲν ἠπιστάτω ὅτι πάντα ἐμφρον ἄλλως τε

Lib. vii, 11

ἦσαν ὃν καὶ εἰς πολίταις ἀεὶ ἡγεῖσθαι ὅτι κρατιστοὶ
 ἰσχυροὶ καὶ πλεονεκτητὴν ἄρξιν εἶναι ἐλπίς οἷον κιν
 τήτου αὐτοῖς προσεμνησθῆναι καὶ τεῖθεν τὰ ἔργα
 μετανοήσασθαι παρ' αὐτῶν λαβαντοῦ καὶ τὰ
 γὰρ τῆς Ῥωμαίων διαλέκτου κεφαλὴν ὀνομαζέται.

Διότι δὲ χρηματίζετο τὴν οἰκονομίαν τοῦ γένους
 οἱ Ἰαρκύνιοι Ἰνδουταῖς ἐπηνέγκαν πολέμους· ὅθεν
 οὔτε χρημάτων προσεκλήσθη καὶ τὴν βασιλείαν
 ἐξέτισσε γένηται εἴ αὐτῶν καὶ σημείη τινα
 ἐν ἡλώτοις τῆς ἐκπτώσεως· ἔκ τε γὰρ τὴν κηπου
 αὐτῶν γὰρ ἐκείνοις ἐξέλασαν αὐτοῖς, καὶ ἐξ
 ἀνδράνων, ἐν ᾧ συνεισιστάτω φίλοις οφθαλμοῖς
 ἐπιφανέων αὐτοῖς τε καὶ τοῖς συσσεύουσιν, ἐξεβόλε
 ρα τὴν ταπεινὰς Δελφῶν ἔσθον τε καὶ Ἀρσούτων
 τῶν νόμων ἐπεμύσε· τὸν δὲ Ἀπολλωνίου χρησάμενος
 τότε τὴν ἀρχὴν ἐκπεσεῖσθαι αὐτῶν ὅτι κιν
 ἀνθρώπων φωνὴν χρησάμενος, ἀγαθὰν ἐλπίσιν
 ἠώρητο μὴ οἰσθῆναι ποτε γένησθαι το μάρτυρα

11. ὅτι Ἀνδρῶν Γερῶν καὶ ἀδελφῶν Γαλκίου
 παῖς αὐτὸν τὸν πατέρα καὶ τὸν ἀδελφόν οἱ Ἰαρκύνιοι
 ἐκτείνει· οὔτος οἷον καὶ περι-ἑαυτῷ δόδοικων

BOOK II

Lucius Junius a son of Tarquin's sister, in terror after the king had killed his father and brother and had also seized their property, feigned stupidity, in the hope that he might possibly survive. For he well understood that every person possessed of his wits,

Zonaras 7. 11

reported it to their fellow citizens to the effect that they should be very powerful and to a vast multitude. Thus there was another event that assured them with hope and they accordingly remained the mount Capitolium, for *caput* in the Roman tongue means the "head."

Needing money for the building of the temple Tarquin waged war upon the inhabitants of Ardea, but from this he not only gained no money but was actually driven out of the kingdom. Signs also came in his way that indicated his expulsion. Out of his garden victims drove the wing of eagles and in the men's hall where he was having a banquet with his friends a huge serpent appeared and drove him and his companions from the table. In consequence of these portents he sent his sons Titus and Arruns to Delphi. But as Apollo decreed that he should be driven from his kingdom with a dog should use human speech, he was inspired with confidence and hope thinking that the oracle could never be fulfilled.

Now Lucius Junius was a son of Tarquin's sister, his father and brother Tarquin had killed. So he, fearing now for his own person feigned stupidity

καὶ ὅταν ἐν λαμπρικτῇ γερῇ ἡ, εἰ ἱπαφῶν
τοῦ τετραγώνου ἐκτὸς καὶ ἐπεὶ ἡ γὰρ ἁπλῆ ἐπι
τοῦτο ὅρμησιν ἀκὴν ἐστὶν αὐτῇ, ὑπεκρίκει
καὶ εἰς τοῦτο καὶ ἡ, τοῦ τετραγώνου γὰρ
ἐκτὸς οὕτω παρὰ τὴν ἀκὴν πρὸς τὸν τε
Τετῶ καὶ Ἀρσῶν, ὡς ἐπὶ τὴν ἀκὴν μετεμῆται
θαυτηρία, τὰ κατὰ τὴν θεωρίαν ἐλθόν
μὲν μεγάλα γὰρ ἴστω ἐλθόν. Μ. Π. 131

[Faint bleed-through from the reverse side of the page]

1) ὅτι τοὶ ἱεροὶτοὶ πρὸς τὸν πατέρα ἔρχονται καὶ
ὅτι τοὺς θεοὺς τοῦ κόσμου πρὸς τὸν πατέρα

Zotaryna T. 11

μωρια προσπειθήσατο ταίτην ταυτό· προστη
 σιμένον σωτήριον· οὐ καὶ Βωὴ ἐκ ἐκτελευτή-
 ταις ἡρῶν τε καὶ τῶν τεύχεων· ἡ δὲ ἐκ τῶν
 πλαττομένων οὐ· οὐ μωραίνοντα τὸν τοῦ Ἰα-
 κώβου παῖδα ἐκ Δελφῶν ἐπιστολὴν συμπαρηλθόν-
 τιν ἱέρεια· οὐ καὶ ἀνθρώπου φωνὴ ἔλθῃ· οὐ
 ἦν τοῦ ἡν ζώοντος τὸ μῆκος ἐκ τοῦ φερόμενου
 τέχνη χρηστὴν· οὐκ καὶ ἐπὶ τούτῳ ἐκφάνισκα
 ἐλθόντα· τὸ δὲ ἔν ὅσῳ εἰκασίαν τῶν καὶ αὐτῶν
 προσπειθήσεως κοινῶν γὰρ πῦρ λατρεῖ· ἵσταται
 ἐκ χειρὸς ἐκτελεσθέντος· οὐ καὶ τὸ φερόμενον
 αὐτῶν τῶν τῆς μελέτης ἐκείνης σῶμα καὶ ἔτι μόνον
 καταδραπνύεται· ἐκείνην δὲ τὴν Ταρκωνίαν ἐκείνην
 Ἰσοβ. δὲ Ἰσοβ.

1. The first part of the document is a letter from the President of the United States to the President of the Senate, dated January 1, 1877. The letter is signed by Rutherford B. Hayes and is addressed to Charles Schreyer. The letter is a copy of a letter that was sent to the President of the Senate by the President of the United States.

BOOK II

especially when he is of a distinguished family, becomes an object of suspicion to tyrants. And when once he had set out on this course, he acted his part with the greatest precision and for that reason was also called Brutus, for this was the name that the Latins gave to idiots. When sent along with Titus and Aruns as a suit, he carried a kind of staff as a votive offering to the god, though it had no great value so far as one could see.

Do, Book II. After that he was found in the Pythian god's temple.

They made sport of Brutus not only for his gait, but also because, when the oracle replied to the

Zonaras 7. II

employing this means of safety as a screen for his life. Hence he was nicknamed Brutus, for the Latins were accustomed to give this name to idiots. When along the way he was taken along by the sons of Tarquin as a butt when they journeyed to Delphi. And he said that he was carrying a votive offering to the god, this was a kind of staff, apparent, possessing no point of excellence, so that he became a laughing stock for it in the oracle. It furnished a sort of image of the offender that he feared. For he had hollowed it out and had secretly poured in gold, indicating thereby that there was likewise concealed some far-discreet woman, be-
 lieved for his stupidity a sound and astute in-
 tellect. Now when the sons of Tarquin inquired

Βασιλείας ὅστις αὐτὴν διαδέξεται ἐπερωτησάσι
 θεσπισάμενος τὸν πρῶτον τῆς μητέρα φιλεσάντα το
 κράτος τε τῶν Ῥωμαίων ἔξειν, τὴν γῆν αὖ καὶ
 καταπέσῃ ἄλλως κατεφιλήσῃ, νομίσας αὐτὴν
 μητέρα πάντων τῶν ἀνθρώπων εἶναι. Μ. 14
 (p. 140)

- 13 "Ὅτι ὁ Βασιλεὺς τῶν Ἰερουσαλὶν ἐκ τῶν αὐτῶν
 αἰτίων κατέλθῃσε ἀπορεῖται, ὅτε καὶ τῆς τῶν
 Ἀλκίνοῦ πολιορκίας αἰτε τοῦ Ἰερουσαλὶν παιδὸς
 καὶ Κουλαίου καὶ Βραχίτου, ὅτε καὶ ἡλικιστάς
 καὶ σφραγιστὰς αὐτοὺς ἐκ τῶν λόγων τῆς πᾶσι τῆς
 σφραγιστῆς τοῦ γυναικῶς τῆς καὶ τῶν αὐτῶν καὶ
 14 ἐκ τῶν τῆς ἐπιστολῆς γαμετῆς ἐκ τῶν προκρινῶν
 τῶν, ἡλθὼν καὶ ἐτιγγάνῃ γὰρ πασαι ἀπὸ τοῦ
 στρωτοπέδου ἀποῦσαι ἔειπεν αὐτοῖς ἄντικα τῆς
 σφραγῆς, πρὶν καταγγεῖλαι σφῶν γενέσθαι, πρὸς
 πασαι αὖ αὐτὰς ἀφ' ὧν πασαι πολεμιστῶν δὲ
 τῶν τῶν μετ' ἄλλας ἐκ τῆς τῆς εὐροῦ Ἀλκίνοῦ

Ζωνάρου 7, 11

τῶν τῆς Βασιλείας τοῦ πατρὸς διαδέξεται ἔχρησεν
 οὗ θεοῦ τῶν πρῶτον τῆς μητέρα φιλεσάντα το
 κράτος ἐξείν. ὁ συνίς οὗ Πρωτοῦ αὖ τῶν αὐτῶν
 καταπέσῃ τῆς γῆς κατεφιλήσῃ, αὐτὴν μητέρα
 πάντων ὑπαρχῶν κράτος ὀρθῶς

Ὅτι οὗ οὗ Βραχίτου τοῦ Ἰερουσαλὶν κατέλθῃσε,
 αἰτε τοῦ περὶ τῆς Ἀλκίνοῦ συμβεβηκυῖας, πρὸ
 σφραγισμένου καὶ ἄλλως μισανόμενος πρὸ πάντων

γὰρ οὗ τοῦ γυναικῶς

ἡλικιστάς, λόγῳ Μπ.

BOOK II

ambassadors, upon their agreement which should succeed to their father's kingdom that the first to kiss his mother should obtain the power over the Romans. He kissed the earth, pretending to have fallen down accidentally, for he regarded her as the mother of all mankind.

Brutus overthrew the Tarquins for the following reason. During the siege of Ardea the sons of Tarquin were one day dining with Brutus and Collatinus, since these two were of their own age and relatives, and they fell into a discussion and finally into a dispute about the virtue of their wives, each one giving the preference to his own spouse. And as all the women happened to be absent from the camp they deemed straightway that night before they could be announced to take horse and race away to all of them simultaneously. This they did, and found all engaged in revelry except Lucretia, the wife of Collatinus.

Zenarch 7, 11

who should succeed to their father's kingdom the god replied that the first who kissed his mother should obtain the power. Then Brutus, comprehending, fell down as if by chance and kissed the earth, rightly deeming her to be the mother of all.

Thus Brutus overthrew the Tarquins, taking as his justification the fate of Lucretia although these princes were quite apart from that hated orator their

- 13 τὴν δὲ τὴν τοῦ Κολλατίου γυναῖκα ἐριουργοῦσαν
κατελαβόντες περιβόητον οὖν ἐπὶ τούτῳ γενομένης
ὁ Σεξτος αἰσχρὰ καὶ ἐπεθυμήσει· τυχὰς μὲν γὰρ καὶ
ἔρωτα αὐτῇ ἔσχε υπερκαλλοῖ, οὐσὴν ἐπὶ πλέον
εἰ οὐτως τὴν ὀφθαλμοῖς ἢ τὰ σῶμα ἐξαφθεῖραι
ἠθέλησεν καὶ τότε τηρήσας τὸν Κολλατίνον
πρὸς ταῖς Ῥοιτουλῆς ἄντα ἠπειχθῆναι μετὰ τὴν
Κολλατίαν, καὶ νύκτα πρὸς αὐτὴν ὡς καὶ πρὸς
αἰεὶ ῥοιτουλὴν ἐλθὼν καὶ σιτοῦ καὶ κίταλυσσεως
14 ἔτοχε· καὶ τὰ μὲν πρῶτα ἀναπεθεῖν αὐτὴν
ἐπειρωτο συγγενεσθαι οἱ, ὡς δὲ οὐδὲν ἐπερασίεν,
ἐβριμίζετο· ἐπειδὴ δὲ οὐδὲν αὐδὲ οὕτως αὐτῷ
προεχώρει, καὶ οὖν ὁμῶς τινὰ τροπὴν ἐξεύρει, ὑφ’

Ζωάγρα 7 11.

διὰ τοῦ τυραννικοῦ τε καὶ θιγαίου· ἡ δὲ Λουκριτία
θιγαίη μετὰ τὴν Λουκριτίου Σπυριτίου, ἀνδρὸς τῶν
τῆς συγκλήτου ἑνὸς γαμετῶν δὲ Κολλατίου Ταρ-
κυνίου τῶν ἐπιφανέων ἐπὶ τῇ κυλλῇ καὶ σωφρο-
συνῇ τιγχαρῶσα περιβόητος· τὰ τὴν Σεξτος οὗτος
Ταρκυνίου υἱὸς αἰσχρὰ καὶ σπυριτίου ἔθετο οὐχ
οὕτως τοῦ κυλλοῦ αἰτίᾳ ἐκασθενὲς ὅσον τῇ ἐπὶ τῇ
σωφρονίᾳ διέξῃ ἐπὶ βουλευσὶν αὐτῇ· τηρήσας οὖν τὴν
Κολλατίαν τὴν οἰκίας ἀποσήμεντα, εὐκτοὺς ἐλθὼν
πρὸς αὐτὴν ὡς πρὸς γαμετῶν συγγενῶν κατέλυσε
παρ’ αὐτῇ καὶ πρῶτον μετὰ λαοῖς ἐπειρα σὺν
γενεσθαι αὐτῇ, ἔτα καὶ βίαν προσήγειν ὡς δ’
οὐδὲν ἐπερασίεν ἀποσφάξετο ἠτιμώθησεν ὡς δὲ

BOOK II

whom they discovered at work on her woo. When this fact about her became raised abroad, Sextus conceived a desire to outrage her. Perchance he even felt some love for her, since she was of surpassing beauty, still it was rather her reputation than her body that he desired to ruin. He watched for an occasion when Cicerotus was among the Rutuli, hurried to Collatia, and coming to her by night as to a housewife, obtained both food and lodging. At first he tried to persuade her to grant her favours to him, but meeting with no success, he attempted force. When he found he could make no progress by this means either, he devised a novel plan, by which, strangely

Zonaras 7, 11

despotic and violent ways. Lucretia was the daughter of Lactetius Spurius, a member of the senate and she was wife of the distinguished Tarquinius Collatinus, and was renowned for her beauty and chastity. Sextus, the son of Tarquin set his heart upon outraging her, not so much because he was inspired with passion by her beauty as because he chose to plait against her chaste reputation. So having waited for Collatinus to be away from home, he came by night to her, as to the wife of a relative, and lodged at her house. And first he tried by persuasion to secure illicit pleasure from her and then he resorted to violence. When he could not succeed he threatened to slay her. But inasmuch as she scorned

EDEN ROMAN HISTORY

οὐ το παραδοξοτατοι εινεγκασιν αιτην κοινα
εβρισθηναι οτι μεν γαρ αποσφαξε εν αιτην ειναι
παρ υβρεν εβρετο και οτι και αν οικειων τρια
πυροκαταξισσθαι εφη και τοιςτο ολιγοις

- 17 ἵππιδες ἐπε μὲν τὴ παρακατακλίει τε αὖ ἡ το
τοὶ οὐ λυ σσ μα καὶ λυ γα κα κα συγκαθιέσθαι
σφαις ἔχον ἀποκτα με ὁ δαδασιν ἐτηγελισσε
οικετ οικετ ἐποι τατο ἀλλα φε ἰδουσα με
καὶ πιστεθῃ - ἔθ - ἔθ - γα γα γα κα κα κα
μαχέτα αὖτω καὶ το παχίον ἐξέποισα ἀπο
θαιετ με ἀλλοι ἰ παραχ - μα τελειοσασα κα
18 σαι εἰα με οὐ τατ οα ἴατ σα ἐτ κα κα κα
παρῆτακασασα κα κα τοῦτοσ ξοφείον ἐπὶ το
πρωτοφθαλμοι μετετ μψατο τῷ τε ἰδ κα κα
τορ πατερα κα ἐπειρη τοχιστα ἔλθ κα κα κα
κα κα κα μετ τατ ἡδασιεαξασα πατερ

Золотые 7, 11

και του θαιετοι κατωλιγωρε ελθοι παρακατα
 κλησιν η η επητε λισε και αμφω κτηναι και
 λυγον εμεισιν εως ερωι πα ο λυσι γκαηε τοι αν
 εκετε τισι η λυσι κρη αν ετ ριξε και φ τη
 θαισα με πιστε αη η αι η ο τω γαιε θαιε ενταπε
 και μοιχε θετα ξηραιοι υπα τυ πικασαφ λαιου
 εκε ο και μετι τω αψαμει τοι τε αησα και ε
 πατα και σινατω και αι τα τοι τε βιο του και
 ποπ λαιε θεα λαιχοι κατε ακρυσε και σται ιθασα

[illegible]

BOOK II

enough he compelled her to submit voluntarily to be outraged. To his declaration that he would slay her she paid no attention, and to his statement that he would make away also with one of the servants she listened in contempt. But when he further threatened to lay the body of the servant beside her and spread the report that he had found them sleeping together and killed them she could no longer endure it, but fearing it might really be believed that this had so happened, chose to yield to him and, after giving an account of the affair rather than lose her good name in perishing at once. For this reason she did not get up to commit adultery, but afterwards she made ready a dagger beneath the pillow and sent for her husband and her father. As soon as they had come she wept bitterly and sighed, then said

Zanana 7, 11

even death, he threatened further rape to lay a slave beside her and to kill them both and spread the report that he had found them sleeping together and had killed them. This rendered Lucretia distraught, and, fearing that it might be believed to have so happened she surrendered. And after the act of adultery she placed a dagger beneath the pillow and sent for her husband and her father. When they came accompanied by Brutus and Publius Valerius she wept bitterly and sighed. Then related the whole

εἶπε, "τον γὰρ ἄνθρωπον μᾶλλον ἢ σε πισχυρομένη
 οὐδὲν μοι χρεῖστον ἐν τῇ νυκτὶ ταύτῃ πεπρακταί·
 ἄλλῃ με δεῖται ἐξ ἑαυτοῦ ἀπειλησάσθαι λαλῶντιν·
 στυγαποκτείνειν ὡς καὶ μετ' αὐτοῦ καθ' ἐνδύουσταν
 λαβῶν· αἰτῇ γὰρ με ἡ ἀπειλὴ ἁμαρτεῖν ἠνέγκασεν
 ἵνα μὴ καὶ πιστευσήτε τοῦτ' αὐτῷ γεγνηέναι·
 1· καὶ ἐγὼ μὲν γυνὴ, μὴ εἶμαι τὰ πρεπούτα ἐμὰ τῇ
 ποιήσω· ὑμεῖς δ' εἴπερ ἄνδρες εἰστέ καὶ τῶν γὰ
 μετῶν τοῖν τε παροῦσι ἑμῶν προσρῆσθε, τ μνηρι-
 σατε μὲν ἐμοί, ἐλθ' ἑτέρωσατε οἱ ἑαυτοῦν,¹ καὶ
 δεῖξάτε τοῖν ἱστῆτοισι οἷον ἦρα ἡμῶν ὄντων ἡ ἀν-
 γυναικα ἰβρίσασθαι· τοιαῦτα ἅττα ἐμποῦσα οὐκ
 ἀπέμεινεν ἀσταλάσσουσα τι, ἀλλ' ἐκθίω, τῇ ξιφίῃ μου
 ἐφελκυσσασα αἰτῇ ἑαυτὴν ἐφόνευσεν." Λ. 1, p. 511

Zonaras 7, 11

τὸ δρῶμα πᾶν διηγησάτω· εἶτα ἐπιγίγαγε "καὶ ἐγὼ
 μὲν τὰ πρεπούτα ἐμὰ τῇ ποιήσω, ὑμεῖς δὲ εἴπερ
 ἄνδρες εἰστέ, τ μνηρῆσατε μὲ ἐμοί· ἐλθέτωσθε
 οἱ αὐτοὶ καὶ δεῖξάτε τοῖν τυρμῖνοις ὅτι ἡ ἡμῶν
 ὄντων ἡ ἀνγυναικα ἰβρίσασθαι"· τοιαῦτα εἰπείσα
 εἶπεν, ξιφίσιον ἐφελκυσσασα κατεκτείνειν ἑαυτήν.

Ἀκούσαντες δ' ἐκεῖνοι τὰυτὰ καὶ θεήσανμενοι,
 ὑπερ ἡγήσαν· καὶ τὴν Ποπλίω σιμβούλῳ καὶ
 προτ' ἡμῶν προτ' τοῦτογον οὐ Βροῦτον χρησάμενος τιν
 τε γυναῖκα πολλοῖς τοῖν τοι ἐμῶν κειμένων ὑπε-
 δεῖξε καὶ τῶν τοῦν λαποῦν ὀημιγγορήσαν· τὸ προτ'

¹ ἑαυτοῖς βαλόντες αὐτοὺς θανάτου.

BOOK II

"Father, I can confess it to you with less shame than to my husband. It was not a ~~horrible~~ deed I did just night, but Sextus forced me, forcing me to kill her and a slave together and to pretend he had found me sleeping with the man. It was this threat that compelled me to do it to prevent you from really believing such a thing had taken place. Now I, because I am a woman, will treat my case as becomes me—but do you. If you are just and care for your wives and for your children avenge me free yourselves, and show the tyrants what manner of men you are and what manner of woman of yours they have outraged." When she had spoken to this effect she did not wait for an answer, but immediately drew the dagger from its hiding place and slew herself.

Zgodum 7, 11

story. Thereupon she added: "Now I will treat my case as becomes me. But do you, if you are men, avenge me, free yourselves, ~~and~~ show the tyrants what manner of men you are and what ~~danger of~~ ruin of yours they have outraged." When she had spoken thus, she immediately drew the dagger from its hiding place and killed herself.

When the men had heard and believed these things, they were greatly grieved. But Brutus, availing himself of the advice and zeal of Publius in the emergency, shewed the woman to many of the people as she lay there and he addressed the others, causing them to manifest their hatred

DIO'S ROMAN HISTORY

- 20 Δίων β' βιβλίω "καὶ ἐκχωρήσας ἐκ τῆς τῶν Ῥωμαίων γῆς πολλὰ καὶ μὲν τῶν προσοικίων ἐπέ-
 ρασεν."—Hesk. Anecd. p. 164 25

Zoroaster 7, 11

τοὺς τυράννους μῖσος ἐκφῆναι πεποίηκε καὶ
 μηκέτι δέξασθαι συνέθειτο τῇ Ταρκυνίῳ. ταῦτα
 δὲ πράξας, καὶ τὴν πόλιν ἐπιτρέψας τοῖς ἄλλοις,
 αὐτὸς πρὸς τὸ στρατοπέδον ἐξήππασατο, καὶ τὰ
 αὐτὰ τῷ δήμῳ συνέπεσε καὶ τοὺς στρατιώτας
 ψηφισασθαι· ὁ δὲ γὰρ Ταρκύνιος τὰ συμβεβηκότα
 μαθὼν καὶ πρὸς τὴν πόλιν ἐπειγθεὶς ἀπεωσθῆναι
 καὶ πρὸς τοὺς Ταρκυνήσιον μετὰ τῶν παιδῶν καὶ
 τῶν Ἰλλίων ὁμοφρόνως κατεφυγε, μόνῃς τῆς Τολ-
 λιας, ὡς λόγος, εαυτὴν ἀνελονσης.

BOOK II

THE BOOK II. And having parted from Roman territory, he [Tarquin] solicited the neighbouring peoples on many occasions.

Zonaras 7, 11

openly against the tyrants, and they made a compact not to receive Tarquin again. After accomplishing this touch and entrusting the city to the others, Brutus himself rode off to the camp, where he persuaded the soldiers to adopt the same course as the people had chosen. And when Tarquin learned of what had occurred and hastened toward the city, he was repulsed and fled to Tarquinia accompanied by his children and the rest of his followers with the single exception of Talba, she, as the story goes, destroyed herself.

FRAGMENTS OF BOOK III

- 12,1 Ὅτι οἱ ὁμίλει πάντες τα πρᾶγματα πρὸς τοὺς
μεταχειρίζοντας αὐτὰ κρινοῖσι καὶ οὐοῖον ἂν
τούτοις πισθῇ· ὧντα, τοιαῦτα καὶ ἐκεῖνα
νομίζουσιν εἶναι. M 1^o p. 111
- 2 Πρὸς γὰρ τὴν τοῦ ἀπείρατον ἔργο του κατεγνώ-
σμενοι προαίρεται, μεγαλὴν ἐς το ἄδηλον ἐλπίδα
παρα το μεμισημενον ἔργη ποιούμενος. M 6 v
- 3^a Ἰουσαι μὲν γὰρ, μεταβολὰι σφειλερωτάται εἰσι,
μάλιστα δὲ αἰεταὶ πωλῖταιαι πλείστα δη καὶ
μεγίστα καὶ ἰσχυρὰ καὶ πωλεῖς ἔλπιπτουσι. ἐπὶ
οὖν ἔχοντες ἐν τοῖς αὐτοῖς αἰ, καὶ μὴ βελτιστά
ἦ, καὶ οὖσιν ἐμμελεῖν ἢ μεταλαμβάνοντες ἄλλοτε
ἄλλα αἰ πλανασθαι. - M 17 (v)

Ζοπαρνο 7, 12.

12 Ὁ μὲν οὖν Ταρκύνιος πεντε καὶ εἴκοσι
παρανήσας υἱαυτοῦς οὕτως ἐξεπέσει τῆς ἀρχῆς,
οἱ Ῥωμαῖοι δὲ πρὸς τοῦ Ἡρουντοῦ ἀπεκλίσαν
καὶ αὐτοῦ εἰλο τοῦ ἀρχοῦτα. ἵνα δὲ μὴ ἡ μοναρχία
βασίλεια ὁσέῃ καὶ σιταρχοῦντα αὐτῷ ἐγὼ
φίσαντο τοῦ τῆς Ἀνικριτίας ἐκείνης ἀνδρα τοῦ
Κολλατίου Ταρκύνιου, ὡς ἀπεχθῶς πρὸς τοὺς
τυραννοὺς πιστευόμενον ἔχειν διὰ τὴν βίαι τῆς

¹ πᾶσι δὲ καὶ M

πᾶσι δὲ καὶ M

FRAGMENTS OF BOOK III

All crowd-judge measures by the men who direct them, and of whatever sort they perceive the men to be, they believe that the measures are of the same sort.¹

Every one prefers the untried to the well known, attaching great hope to the uncertain in comparison with what has already gained his hatred.

All changes are very dangerous, and especially do those in governments work the greatest and most numerous evils to both individuals and states. Sensible men, therefore, choose to remain under the same forms continually even if they be not the best, rather than by changing, now to one, now to another, to be continually unsettled.

Zonaras 7, 12

12 Thus Tarquin was deprived of his power after ruling twenty five years, and the Romans turned to Brutus and chose him ruler. In order however that the rule of one man might not suggest the single power, they elected also as joint ruler with him the husband of Lucretia, Tarquinius Collatinus. He was believed to be hostile to the tyrants because of the outrage done his wife. Now from Tarquin

¹ *Allegoria*—represents the best of these fragments 1, 2, 4, 8, 9. 1 are from the common form, the change in the form given round 1—comes from an unexplained supposed to be clerical error, but line 4 52 7 10 the speeches of Tarquin seem to be from Roman sources 6 7 10 from the replies. Moreover *Allegoria* 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

κ. Ὅτι καὶ τὰ βουλήματα καὶ τὰς ἐπιθέμας πρὸς
τὰς τύχας, ἑκάστοι κτῶνται, καὶ ὑποῖα ἢ ὑ-
παιοντα ἀποδίδει, ἢ, τοιαῦτα καὶ τὰ βουλήματα λαμβανουσιν. Μ. 15. 14

ι. Ὅτι τοῦ τῆς βασιλείας πρῶγμα οὐκ ἀρετῆς
μοιρῶν ἀλλὰ καὶ ἐπιστημῆς καὶ συνήθειας, ἐπερ-
τε ἄλλοι, πολλοὶ δὲ ἴπται, καὶ οὐχ οἷος τε εἶναι
αἶεν ἐκείνων ἀψυμενον τινα σωφρονησαι. πολλοὶ
γὰρ ὅσπερ ἐς ἑψὺς τι μέγα παραλογαὶ ἠρθαιτες
οὐκ ἐνέγκαν τὴν μετριοσύνην. ἰλλὰ αἰτοῦ τε κατὰ
πεσοῦτες ὑπὲρ ἐκπληξέων ἐπτασι. καὶ τὰ τῶν
ἀρχομένων ποῖτα σινηλίσσαν. Μ. 15. 16

ι. γ. Διωνὺς βασιλεὺς ἰσχυρῶς πρὸς αὐτῶν τῶν
βασιλευσιν σφῶν ἀλλὰ καὶ πρὸς τῶν παρα-
ειραστῶν οὕτως αἰετῶν γίγνεται. Tacit. Ann. 1
p. 130, 23 and 164, 32

ι. δ. Ἦν γὰρ βασιλεὺς Διωνὺς ὁ οἱ γὰρ καὶ ὁ πατήρ
αὐτοκράτωρ ἔμελλεν ἔρξεν. Id. p. 16. 24

ι. ε. Διωνὺς γὰρ βασιλεὺς ὅτι μὲν γὰρ ἀγαπᾷ μᾶλλον
σὺν αὐτῶν μετῴν τεκμηρίοι λαμβάνετε ἵ, ὅτι τοῦ τε
ἑαυτοῦ πατρὸς μὴ ἐφείτα. Id. 13. 26

Σοφισμα 7, 12.

ῥηταίῳ ἐκ δὲ γὰρ Ἰακύνθῳ προσβῆναι εἰς Ῥώ-
μην ἤκουσεν περὶ καθ' ἡν ἐισαγεγόμενος ὡς ὁ οὐδὲν
ἦν

BOOK III

Every person comes to possess wishes and desires according to his fortunes—and whatever his circumstances be of like nature are also the opinions he acquires.

The business of kingship, more than any other, demands not merely excellence of character, but also great understanding and experience and it is not possible without these qualities for the man who takes hold of it to show moderation. Many for example, as if raised unexpectedly to some great height, have not endured their elevation but being overcome with giddiness have fallen and not only brought disaster to themselves but at the same time shattered all the interests of their subjects.

Dio Book III "It is done not merely by the actual men who rule them but also by those who share the power with those rulers.

Dio Book III "Whose father also ruled you blamelessly."

Dio, Book III "Of the fact that he loves you, you could obtain no better proof than his eagerness to live among you."

Zonaras 7. 12

there came envoys to Rome to discuss his restoration—but what they found they were making no progress, . . .

envoys of Trajan upon the young emperors who 1. 2. 3. 4. 5. 6. 7. 8. 9 are Diocletian's successors the sovereignty in these arrangements was given as the rule of frs. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

- 5 γ βιβλίῳ Δίων "καὶ πρὸ πολλοῦ κομισσασθαι τὰ πρὸς τυραννίαν οἱ ποιεῖται." Beek Anecd. p. 164, 28.
- 11 Δίων βιβλίῳ γ "πῶς δ' ἂν καὶ λυσιτελεσειεν τὸν τοῦτο πρῶται," *Ib.* p. 155 14
- 7 Δίων γ βιβλίῳ "ὥσπερ πον καὶ Ῥωμύλος ἡμῖν ἐπεσκηψεν" *Ib.* p. 135 20
- 10 Καὶ περὶ τῶν μελλόντων ἐξ ὧν ἐπραξαί τεκμήρασθε, ἅλλα μὴ ἐξ ὧν πλαττοῦνται ἵκετευνοντες ἰπατῆθ' γε· τὰ μὲν γὰρ ἄνοσια ἔργα ἀπὸ γυναικῶν ἀληθοῦς ἐκαστῶ γίνεται, συλλαβὰς δ' ἂν τινεὺς εὐπρεπεῖς συμπλασειεν· καὶ διὰ τοῦτ' ἀφ' ὧν ἐποίησε τις, ἀλλ' οὐκ ἀφ' ὧν φησὶ ποιήσειν, κρινετέ¹ *M.* ¹ (p. 141)
- 13 Δίων γ βιβλίῳ² "πενθος αἱ γυναῖκες ἐν αὐτῷ ὄλῳ ἐποίησαντο." Beek Anecd. p. 167, 26
- 2 "Ὅτι Οὐαλερίον, τὸν συνάρχοντα³ Βρούτου,

Συμπληρ. 7, 12

Ἦσαι δὲ τούτων τινες τῷ Κόλλητινῳ προσήκοντες δι' οὗ καὶ ἠρριζέτο· ὅθεν ὁ Βρούτος οὕτω κατ' αὐτοῖς τοῖς δῆμοις παρωξύνει ὡς μικρὰ καὶ αὐτοσχέριᾳ αὐτὸν ἀελεῖν· ἅλλα τοῦτο μὲν οὐκ ἐποίησαι, τὴν δ' ἄρχην ἠναγκάσαν αὐτὸν ἀπειπεῖν· εἰλοντο δὲ αὐτὸν ἐκείνου συνάρχοντα Ποπλίου Οὐαλερίου ὃς Ποπλικόλας προσαγομασθῆναι οἰλοῖτο· ἡ κλησίς, ἐξ ἑλληνισμοῦ, ὅτι μὴ κηδὴ ἢ δῆμοσ· κοῦτατοι.

¹ κρινετέ *Ποπλ.* κρινεταί *M.*

² Δίων γ βιβλίῳ καὶ p. 167, 26, following the Boer.

³ συνάρχοντα *M.*, ἀρχοντα *M.*

BOOK III

Dec. Book III And he is particularly anxious to recover the property that was originally his.

Dec. Book III But how would it pay anybody to do this?

Dec. Book III Ever as Rome is also engaged upon us."

And with regard to the future base your judgment upon what they have done, but do not be deceived by the false professions they make with suppliance. For ungodly deeds proceed in every case from a man's real purpose, yet any one may connect creditable phrases. Judge accordingly by what a man has done, not by what he says or will do.

Dec. Book III The women made lamentation for a whole year."

And thus the colleague of Brutus, although he had

Zonaras 7, 12

Some of these conspirators put to death by Brutus] were relatives of Collatinus, who was angry on their account. Accordingly, Brutus surrounded the people against Collatinus that they might kill him with their own hands. However, they did not do this, but forced him to resign his office. In his place they elected as Brutus colleague Publius Valerius, whose cognomen was *Patricius*—this appellation translated means *Father to the People* or *Most Democratic*.

* Probably a reference to the case of Brutus.

DIO'S ROMAN HISTORY

καὶ τὰς ἐρησιώτατας ἀνέρου γινόμεναι ὁμῶς
αἰτοῦνται μακρὰν αὐτοῖσι κατεχέσασθαι ἐπι-
θίμην γὰρ αὐτῶν μοναρχίαν ὑπέτεπνυσαν. καὶ
ἐφ' ὧς σὺν αὐτῷ εἰ μὴ σφας διὰ ταχέως φθίνας
βιωπέουσι ἐσελθὼν γὰρ ἐν τῇ ἐκκλησίᾳ τοὺς
τὸ βασιδῶς ἐκλίσσει, ὁρῶντες προτιῶνται ταῖς
χρῶμεναι καὶ τοὺς πικροὺς τοὺς συνδεδεμένους
σφίσι περιεὶλε σχηματίσας, ὃς ἐπὶ ταῖς
ἐκείνων ἐν τῷ ταπεινίστῳ, ἐπ' ὅλῳ μὲν ἰσχυ-
θροῦσιν καὶ ἐκτινέουσιν ἐπεὶ δὲ καὶ ἐφ' ἡμῶν
πίπτε, σμικρὰ καὶ ἐκείνῳ τῇ φωνῇ ὑπεστρέφον
εἶπερ—M 2 q 141

2 Ἐν γὰρ Νίρῳ αὐτῷ ὡς ἐν τῷ Καπιτωλίῳ
καὶ τοὺς θεοὺς εἰχὼς ὡς τὰς παρ' αὐτῶν πόλιν
μὲν . . . — 1644 Νίρῳ 1 164 . . .

3 "Ὅτι τὸν τοῦ Διὸς ἱεῖος ἐβόησεν ὁπο κλήρου οὐ
Ὀρατίου, καίτοι τὸ Οὐαλιρῶν τοῦ τελευτῆ τοῦ
τεβήκατος φέσαντος καὶ τοῦτο παρ' αὐτῇ ἀπο-
τῆς ἀρχῆς ἀγγελλόμεναι πᾶσι, γενεασίας τοῦ
ἰσπῆ τοῦ παθῆος καὶ οὐτε οὐδ' ἄλλος οὐδὲν ἔ-
στιν περὶ ταῦτα ὅντα ἐροῦναι παρ' ἀρχῆς οὐδὲν οὐ-
1 τῆς τοῦ ἔργου ἱερασίας. ἵκεν γὰρ οὐκ ἐπι-
στῆσε μὲν τῷ ἱερεῖ καὶ γὰρ ὑπὸ πολλῶν καὶ
ἐξουσιαστικῶν ἐβελήθη οὐ μὲν καὶ τῶν ἱερῶν
ἱεραστῶν ἀλλ' ἱεραστῶν τοῦ ἀσπασίου τοῦ οὐδὲν καὶ
ἀλλοτρίων, ὥσπερ μὲν τῇ περὶ αὐτοῦ ὡς ἡ πρὸς
ἡμῶν ἐξουσία, κτελεσθῆναι τὸν ἱεραστῶν, παρ' αὐτῶν
καθ' ἑαυτοὺς οὐκ ἐλθον. — A 2 1 577.

BOOK III

placed himself the most democratic of all, came near being murdered by the multitude with their own hands. For they suspected him of being eager to restore their sovereignty. And they would indeed have slain him had he not quickly anticipated their action by counteracting their favour. For upon entering the assembly he lowered the fasces, when he had torn every carried upright and took away the axes that were bound up with them. After he had in this way assuaged in all time of the deepest hostility, he kept a sad countenance for some time and wept bitterly, and when he felt it necessary to utter a word, he spoke in a low, tearful voice with the suggestion of a quaver.

For to Marcus, when he had proceeded up to the Capitol and was offering vows to the gods in view of the present state of affairs.

The temple of Jupiter was dedicated by Horatius, as determined by lot, although Valerius made the declaration that his son was dead and arranged to have this news brought to him during the very performance of his sacred office in order that Horatius under the blow of this misfortune and because in general it was improper for anyone to grieve until the rites of priest should yield to him the dedication of the structure. Horatius although he did not doubt the report for it was raised abroad by many trust-worthy persons did not however surrender his duty. On the contrary after bidding his men have buried the body of a soldier as if it were a stranger's, in order that it might not seem to concern his sacred office, he then performed all the necessary ceremonies.

FRAGMENTS OF BOOK IV

Troilus, CHIL. 6, 201-23.

Lavinia Porsenna, an Etruscan or, perhaps, Alaric Porsenna, was proceeding against Rome with a great army. But Mucius, a noble Roman soldier after equipping himself in arms and crescent of Etruscan, had set out to spy upon them, wishing to kill Porsenna. With this latter at that time was sitting his secretary, who in the Etruscan tongue was called Cloelius, and Mucius, distrustful, which was the long-kneed Cloelius instead of the king. He was arrested and when Porsenna asked him, "Why in the world did you do this thing?" With injury and you received from him, the other cried out, "I am really not an Etruscan, but Roman, and three hundred others like me are with myself are now hunting you to slay you." This he had spoken boldly, and with his right hand thrust into the fire he gazed on Porsenna as though another were suffering, and when the prince inquired, "Why do you gaze fixedly upon us?" he said, "Reflecting now I err'd and tried to slay you out in your stead kill'd one whom I thought Porsenna." And when Porsenna exclaimed, "You shall now become my friend." Mucius rejoined, "If you become the Romans free." Porsenna, admiring

BOOK IV

The Book IV. "And he [Porcenna] presented to the maiden [Chelca] not only arms, as some say, but also a horse."

Twelve, Chl. 6, 201-23.

the man for his valor became a friend to the Romans and checked the tide of battle

Said from Twelve, p. 8, Press.

Cicero was the name of Porcenna's secretary, according to Dio.

Zonaras account of Marcus based upon Plutarch contains the following from Dio: "1. Corneus cognomen of Marcus. . . . means the One named or Marcus. . . . his secretary, who was seated beside him and similarly dressed."

Zonaras 7, 12.

After this the Tarquins endeavored on several occasions—forming alliances with tribes bordering on Roman territory to recover the kingdom, but they were perished in the battles save the sire, who was also called Superbus, that is, Proud. Subsequently he found his way to Carthage among the Africans, and there died.

Zonaras 7, 13.

13 And the management of the funds he publicly assigned to others in order that the men holding the consulship might not possess the great influence that would proceed from their having the revenues in their power. Now for the first time treasures began to be appointed, as they called them quaestors. These in the first place had capital cases from which fact they have obtained this title

DIOS ROMAN HISTORY

- 15^b Διωνος δ βιβλιον " και τα τε άλλα αὐτοῖς περὶ
διαλλαττοντα ἀλλήλων καὶ ἄς ἐπικλήσειν διαφυ
ρους παρέθεται. Bekk. Linc. p. 133. 16
- 15^a Διωνος ἐκ τοῦ βιβλίου " ἀλλὰ τὴν τε χώραν τὴν
Ῥωμαϊκὴν κατέγραψεν. I. 1. 1. 3
- Διωνὶ δ βιβλίῳ " πάντα τὰ μέχρι τῆς χώρας ἐκα
κοιτοῦν. I. 1. 1. 1

Νοτάκιον 7. 13.

Κρίσεις ἐσχηκασί και δια τὴν τὴν ἀληθείαν τὴν εκ
ταῖς ἀνακρίσεσιν ζήτησιν ἔ. τερον δε και τὴν τοῦ
κοινῆς χρημάτων διοικητικὴν ἔλαχον. και ταῦτα
προσωπομοισθησάι μετὰ τοῖς δ' ἐπὶ τὴν με
επὶ τὴν τα διοικητικὴν, κεινοὶ δὲ τὴν χρημ. τὸν
ἦσαν διοικητάι.

(1) ὁ δὲ Σαβίνας, και τοῖς τοῖς πολέμοι ποιηται
μὴν προφασιν, στρατοὶ μεγάλῃ κατὰ τὴν Ῥωμῆν
ἐπέλασεν. εἰς τοὺς Ῥωμαῖους οὐ ἠσπασκεῖται
ἀντεπαρὰ μὴν και στυγερῶς, ὡς ἄμυστα μὴ
κροῦ ποίτας ἀπαλίσσε.

Οἱ μὲντοι Σαβίνας οἱ ὄργῃ δὲ ἔπαθον οὐτε
ἀνχαίματα ἐρέμυσαν. ἰλλὰ τὴν Ῥωμαϊκὴν χωρὶν
κατέγραψεν και τὸν ἱστορικὸν ἐκακώσαν το
δευτέρου ἐπαυροῦτα και εἰλεν ὁ αὐτὸς παρσιδὲν
εἰ μὴ Μεσσηνίαν Ἰγρεππῆν οὐ συνισχῶν αἰτη
ἐπέκλειρψε. πρὸς τελευτῇ δὲ αὐτοῦς πολλοὺς
ἐξῆλθε και ὥστε τοὺς λοιποὺς ἀνιχνεύσας μετὰ

BOOK IV

Dio, Book IV And they not only assigned them the quaestors' very different duties [from those of the consuls], BUT also gave them distinct titles.

Dio, Book IV But they overran the Roman territory.

Dio, Book IV They ravage everything up to the wall.¹

Zonaras 7, 13.

on account of their quaestorings and on account of the search for truth as the reason for their assignments. But later they acquired also management of the public lands and received the official name of treasurers [*cratores*]. After a time the courts were put in charge of others, while these magistrates continued to manage the funds.

But the Sabines, making this² as a pretext for war, advanced upon Rome with a large army. Publius Valerius, the Roman, to meet them, and, with excellent generalship, all but completely destroyed them.

The Sabines, however, because of wrath at their treatment did not keep away even through the winter, but overran the Roman territory and defeated Postumius when he was for the second time consul. An army would have destroyed him with his entire force, had not Marcus Agrippa, his colleague, come to his aid. Later the Sabines assailed them and killed a number, with the result

That two of the Sabines were put to death by Valerius, who supposed he had slain all.

And he was made consul for the second time.

The Sabines, however, did not keep away even through the winter, but overran the Roman territory and defeated Postumius when he was for the second time consul. An army would have destroyed him with his entire force, had not Marcus Agrippa, his colleague, come to his aid. Later the Sabines assailed them and killed a number, with the result

DIO'S ROMAN HISTORY

- 6) Οτι τὸ πρῶτον τῶν βασιλευσίων καὶ τῶν βασι-
 λεύων τῶν ἐπειτα τοῦ περὶ τῶν βασιλευσίων καὶ τοῦ
 περὶ τῶν βασιλέων ἀλλὰ καὶ μὲν καὶ ἐξ ἑ-

Zonaras 7, 13.

Οτι τὸ πρῶτον τῶν βασιλευσίων καὶ τῶν βασι-
 λεύων τῶν ἐπειτα τοῦ περὶ τῶν βασιλευσίων καὶ τοῦ
 περὶ τῶν βασιλέων ἀλλὰ καὶ μὲν καὶ ἐξ ἑ-

Οτι τὸ πρῶτον τῶν βασιλευσίων καὶ τῶν βασι-
 λεύων τῶν ἐπειτα τοῦ περὶ τῶν βασιλευσίων καὶ τοῦ
 περὶ τῶν βασιλέων ἀλλὰ καὶ μὲν καὶ ἐξ ἑ-

Οτι τὸ πρῶτον τῶν βασιλευσίων καὶ τῶν βασι-
 λεύων τῶν ἐπειτα τοῦ περὶ τῶν βασιλευσίων καὶ τοῦ
 περὶ τῶν βασιλέων ἀλλὰ καὶ μὲν καὶ ἐξ ἑ-

DIOS ROMAN HISTORY

και των συμβαλλυντων αυτοι ἐφ' ἑκάτερα τιν
αἵτιαν λαμβάνειν· μετὰ μέρος ἐν τῷ κατορθοῦσθαι
τι συμβαλλεται. Μ. α' (η. 112)

- 17 Πρὸς στασεις ἑτράποντο· αἴτιον δ' ὅτι οἱ τε
ἰσχυιοῦντες τοὺς χρημασιν ἐν πύσιν των καταθε
εστέρων ὡς και βασιλευσιντες σφωρ προεχειν
εἰδουλοντο, και οι ασθενεστεροι ουδεν αὐτοῖς οὐτε

Zonaras 7, 13.

δικτατωρ ἠρρίκατο, εἰ μὴ ἐκστρατεύεσθαι ἔμελλεν
οἷτε ἐκ τῶν ἐφημερῶν χειμῶντων ἐκλῦσαι τι
ἐξ ἡ αὐτῶν εἰ μὴ ἐψηφίσθη ἑκαζέει ὃ και
ἡττα εἶναι και ὅ και και ἐκστρατεῖα ἠρρίκατο
και οἱ τοὺς τοῖ ἑμεῖς μετὰ ἄλλα και ἐκ τοῖ
ἰππιων και ἐξ αὐτῆς τῆς βοιλῆς και οἱ τ
ἐγκαλίσσαι τις αὐτῶ οὐτ' ἐναντιοῖ τι ἐκπριξασθαι
ἰσχυι οὐτε οι ὁμαρχοι, οἷτε ἐκκί ἐφισμῆ
ἐγινετο ἰτ' α ὅν, οἱ κ ἐπὶ πλῆσ ὅε τοῖν ἐ
μῖον ἢ τῆς δικτατορίας ἡρχη παρτεῖντο. ἡ α
μὴ τιν αὐτῶν εἰ ποσιν τῶ κρῖται και ἐξ ἑστια
ἀκριτῆ χρονισα ὑπερφρονιση και πρὸς τῶ α
μεταρχικῆς ἐκκί λῶσθι, ὅπτε ἐν τῶ κρῖται και ὁ κρῖ
σαρ βοιλικῆς ἐπαθῆς ἑπεί ταρα τα κρῖται
τις δικτατορίας ἐξῆστο

Zonaras 7, 14

14 Ὅτε μετ' ἑκτατορῶν κρῖται ἡρχικῶν
οὐκ ἐν τῶ κρῖται μετῆρῖσαι, ἀλλὰ και ἐν τῶ
ἐκτῶν κρῖται ὡς εἰ ἡ αὐτῶ ἡ αὐτῶ ἡ αὐτῶ
τοῖ ἐπὶ σι δῆλιν οι κρῖται τοῖ οφείλεται
με κρῖται ὁ κρῖται και ὁ κρῖται αἵτις

¹ ὁ κρῖται Μαι, τῶς Μαι.

² ὁ κρῖται ὁ κρῖται Μαι.

BOOK IV

back upon any one else — at being obliged to take upon one's self the responsibility for the outcome, whatever it be.¹

They had recourse to civil strife, and the reason was this. Those who gave their influence desired to surpass their inferiors in all respects as though they were their sovereigns and the weaker

Zonaras 7, 13.

he were a soul to set out on a campaign and was not permitted to make any expenditure from the public funds unless the right were specially voted. He might try to send out men to death at home as well as on campaigns, and not merely such as belonged to the populace but also men from the knights and from the senate itself. No one, not even the tribunes, had the power to make any comment against him or to take any action hostile to him and no appeal could be taken from him. The office of dictator extended for a period of not more than six months in order that no such official by lingering on in the midst of so great power and unimpeded authority should become haughty and be carried away by a passion for sole leadership. This was what happened later to Julius Cæsar, when contrary to lawful precedent he had been regarded worthy of the dictatorship.

Zonaras 7, 14.

At this time when Lartius became dictator the populace made no uprising but presented themselves unarmed. But when the Latins had come to terms and were now quiet, the Romans proceeded to treat the debtors somewhat harshly

perhaps a little more on the harshness.

DIO'S ROMAN HISTORY

τρικρον ἢ καὶ ἰσχυροῦμενοι περὶ βαρχεῖν ἤθελον.

- ἀλλ' οἱ μὲν ἄπληστοι τῆς ἐλευθερίας ὄντες καὶ
ταῖς οἰσῖαις ταῖς ἐκείνων,¹ οἱ δὲ ἄκρατοι τῆς
τιμῆσεως ἔχοντες καὶ ταῖς σωμασι τοῖς τοιούτων
2 ἔχρωντο· καὶ οὕτως ἐξ ὧν πρύτεροι τὰ προσφορά
ἀνθυπουργοῦντες ἀλλήλοισι σιτισθῆναι καταλυ-
σαντες, οὐκ εἴ τι τοιοῦτον ἐποτρύνοντο οἱ ἄλλοι, ἀλλὰ
τί τε μέτριον ἀμφοτέροις ὑπερορῶντες καὶ το
ἄκρῳ αἰ' μὲν τῆς ἐπιταξέως οὐδε τῇ οὐκ ἔθελο
δουλείας προτιμῶντες, οἷ' ἐκείνα κατεργασαστο
καὶ πολλὰ καὶ ἄτοπα τὰ μὲν ἀμνησμένοι τὰ δὲ
3 καὶ προκαταλαμβάνοντες ἀλλήλους ἐόρσαν, ὥστ'

Livy. lxx. 14

ἔσ' αὖς αἶξε διὰ τοῦτο, ὥστε καὶ εἰς τὸ συνέδριον
συνῶ, ἀρεῖα καὶ πλείους ἂν ἵποταρ εἰσπεσόντων
εἰς αὐτὴν ἐπιβληθῆσαι· εἰ μὴ τιμὴς τοὺς Δούλους
σκαυε εἰς τὴν χώραν ἐμβάλλειν ἤδη κατιγγέλειν.
πρὸς δὲ τὴν τοιαύτην ἀγγελίαν ὁ δῆμος ἠρέμησεν,
οἷ' ἔφεισμενος τῆς βουλῆς, ἀλλ' ὡς παρὰ τῶν
πολεμῶν ἦσαν οὕτω φθαρσιμενῆς διὰ οἷ' τε τοῦ
τειχοῦς ἔθετο φυλακὴν οἷ' τινα παρέχον
δοῖνθαι, μέχρις ὅς Σερηνίλιος τοὺς τε ἐξ ὑπερη-
μέρους κρατοῖεντες ἀφῆκε καὶ ἄρειαν τῶν
εἰσπραξέων καθ' ὅσον στρατευομένη ἐψηφίσαστο
καὶ κοῦφισαὶ τὰ χρεῖα ὑπεσχετο· τότε μὲν αὖν διὰ

BOOK IV

citizens sure of their own equal rights, were unwilling to obey them even in the smallest particular. The incessant insults of freedom sought to enjoy the possessions of the other, and this their business troubled in it, cause for public injuries was bent upon subjecting the persons of the former class. So it was that they sundered their former relations, wherein they had been wont harmoniously to assist each other with mutual pity, and no longer made distinctions between the citizen and the stranger. Indeed both classes declared moderation the one setting its mark upon an extreme of authority, the other upon an extreme of resistance to servitude, and as a result they not only failed of these objects but at the same time inflicted upon each other many grievous injuries, partly by requital of wrongs received and partly by way of anticipating others. Hence

Libertas, 4.

and the populace for this reason again rebelled and even came rushing in a throng into the senate. And all the senators were slain and there have perished at the hands of the rushing mob. And not some persons reported that the Volscians already invaded the country. In the face of such news the populace became angry, not however, out of enmity toward the senate but because they expected that body to be destroyed forthwith by the enemy. Hence they did not man the walls or render any assistance until Servilius released the prisoners held for default of payment and decreed a suspension of taxes for as long a period as the campaign should last and promised to reduce the debts. Taken in consequence

BOOK IV

more than all the rest of mankind they were at variance save in the midst of the gravest dangers incurred in the course of the successive wars that were due chiefly to their own dissensions, hence for the sake of the respite many of the fiercest and on numerous occasions brought in these conflicts purposely. From this regarding them they suffered far more harm from each other than from outside nations. And in view of these circumstances I aimed to prophesy that they could possibly be deprived of either their power or their sway unless they shall be brought low by their own contentions.

Furthermore they were indignant because the senators were not of the same mind after obtaining something from them as they were while requesting it but after making them many fair promises when in the midst of danger failed to perform the slightest part of them when safety had been secured.

Zonaras 7, 14.

of these concessions they proceeded against the army and was the day. However, however as they were not relieved of the evils and in general met with no decent treatment they again raised a storm and grew to a violent and cruel outburst against both the senate and the generals.

But upon the outbreak of another war the praetors gave up a cancelling of debts though others opposed this measure and so Marcus Venerius was named tribune. He was of the family of Publius

1. Τὸν γὰρ οὐ μὴ καθ' ἑὴ μαχόμενον ἀλλ' ὑπὲρ τῆς οἰκίας καὶ πόλεως καὶ πατρίδος ἀγωνίζεσθαι εἰς χειρὸς ὑστεροῦ σφόνδι μνησθῆναι, ἐοικὼς τῇ στρατίᾳ. M 2 (p. 143)

1. Ὅτι οὐδ' ἄνθρωπος εἰσπαρὼς τοῖς θύλασι τοῦ ἐκταπείνου· χαλεπὰ τὰ αἰτιασιν αὐτοῦ, ὥστε καὶ τῇ πλειστάτῃ προσχωρεῖν. οἱ γὰρ ἐν ταῖς περὶ εἰσιῶν πτερυγίαις οὐκ ἔστιν οὐκρῶς περὶ τὰ σιμύλλια ἀντεχόμενοι καὶ μὴ ὥστε αὐτοῦ παρὰ εἴτε καὶ ἐκείνῃ εἰσπαρῆναι καὶ ἴλλαν πολυὰ ἰστέον ἔσθαι. οἱ γὰρ ἐγνώσαντες ὅτι ἡ τε περὶ αὐτῶν

Zonaras 7, 14

μείων καὶ τῶν πλεονέκων φιλίαν ἔχοντες τῶν πόλεων καὶ οἰκίας προθύμως ἐπὶ τούτοις καὶ ἰθαυέως ἐκείνῃ εἰσιπύλον καὶ τὸν Σιμόν κρῖναι ἐκ τῆς σιμύλλας τῶν αἰώνων θύλας σκῶν καὶ ἄλλων ἐπὶ τῶν ἰλλαν τε τῶν θύλακων οὐ μὴν ἐκείνῃ εἰσπαρῆναι καὶ ἴλλαν πολυὰ ἰστέον εἶναι. οἱ γὰρ ἐγνώσαντες ὅτι ἡ τε περὶ αὐτῶν μείων καὶ τῶν πλεονέκων φιλίαν ἔχοντες τῶν πόλεων καὶ οἰκίας προθύμως ἐπὶ τούτοις καὶ ἰθαυέως ἐκείνῃ εἰσιπύλον καὶ τὸν Σιμόν κρῖναι ἐκ τῆς σιμύλλας τῶν αἰώνων θύλας σκῶν καὶ ἄλλων ἐπὶ τῶν ἰλλαν τε τῶν θύλακων οὐ μὴν ἐκείνῃ εἰσπαρῆναι καὶ ἴλλαν πολυὰ ἰστέον εἶναι.

καὶ οὐ μὴν ἐκείνῃ εἰσπαρῆναι καὶ ἴλλαν πολυὰ ἰστέον εἶναι. οἱ γὰρ ἐγνώσαντες ὅτι ἡ τε περὶ αὐτῶν μείων καὶ τῶν πλεονέκων φιλίαν ἔχοντες τῶν πόλεων καὶ οἰκίας προθύμως ἐπὶ τούτοις καὶ ἰθαυέως ἐκείνῃ εἰσιπύλον καὶ τὸν Σιμόν κρῖναι ἐκ τῆς σιμύλλας τῶν αἰώνων θύλας σκῶν καὶ ἄλλων ἐπὶ τῶν ἰλλαν τε τῶν θύλακων οὐ μὴν ἐκείνῃ εἰσπαρῆναι καὶ ἴλλαν πολυὰ ἰστέον εἶναι.

1. δὲ καὶ τῶν ἰλλαν ἐκείνῃ εἰσπαρῆναι καὶ ἴλλαν πολυὰ ἰστέον εἶναι.

BOOK IV

So, in order that they might not fight as a single army but that each nation should have to struggle separately in defence of its own territory and so without easier to conquer, they divided the army.

The people, as seen in Valerius, the dictator became a private citizen, began a most bitter contest, going so far even as to make changes in the government. The wealthy classes insisted, in the case of debts upon the very letter of the agreement refusing to abate one jot of it and so they were fabled to secure its fulfilment and were deprived of many other advantages. They had failed to recognize the

Zonaras 7, 14.

and was beloved by the people. They indeed so nearly gillbored each other were alienated with each other for he had promised them prizes for that they conquered not only the Samnites, but also the Volscs and Aequi who were allied with them. As a result the populace voted many honours to Valerius and gave him the title of Maximus, this name translated means Greatest. And he wishing to show the populace some favour, addressed the senate at great length but could not get it to follow his guidance. Consequently he rushed out of the senate house in a rage and after delivering to the populace a tirade against the senate resigned his command.

And the people was all the more provoked to resist. As for the money matters, by insisting in the case of debts upon the very letter of the agreement and refusing to make any concession to the

The Samnite Year and Year of Livy 230

THE ROMAN HISTORY

ἄκρατον, μάλιστα κακόν, ἢ τε ἐξ αὐτῆς ὑπο
 ν. α., ἕλλον τε καὶ πληθὺν προσλαβούσα, δίσμα
 7 χωπату εστι καὶ διὰ τοῦτο οὐκ ολίγοι τῶν το
 πολιτικῶν πρασσάντων ἐβέλονται το ἐπιεικὲς προ
 τοῦ σφύορα δίκαιον προαιρῆναι· τούτο μὲν γάρ
 τῆς τε ἀνθρωπείας φύσεως πολλοὶς ἡττάται καὶ
 ἔστιν ὅτε¹ καὶ παιτελῶς καταλυσταί, ἐκείνο δε
 σμικρὸν τι αὐτοὶ παραθρῆναι τὸ γοῦν λοιπὸν
 μείζον ὅν σωζει. πλειστων γοῦν δεινῶν τοῖς
 Ῥωμαίοις αἵτια ἡ τοῦ δευρατωτικοῦ ἐς τοὺς ὑπο
 8 λεεστεροὺς ἄκριβεια ἐγένετο· ἄλλα τε γὰρ πολλὰ
 κατὰ τῶν ὑπερήμερων αὐτοῖς ἐδέδοτο, καὶ εἰ δι
 τιμ² πλείους ἐξοαιεκυτεῖ ἔτυχον, κρεουργηδόν
 αὐτοῦ το σωμα πρὸς το μέρος ὧν ὥφειλει ἐξου
 σίαι εἶχεν καταμερῆσθαι, καὶ τοῦτο μὲν εἰ καὶ τα

Задача 7. 24

δοῦντες, τῶν ἀκριβοῦς τε σιγημάτων καὶ πολλῶν
ἑτέροις ἀπετυχόν. ἡ γὰρ ποταμὸς καὶ ἡ ἐκ ταύτης
ἀπορροια κακοὶ ἐστὶ βίαιοι· εἰ δὲ καὶ πλήθος
προβλάδουσι, καὶ ὀυσμαχίαν τῶν πλειστών γούνη
δένειν τοῖς Ῥωμαίοις ἡμεῖς ἡ τότε τῶν οὐρανῶν
τέρων πρὸς τοὺς ὑποδεδεσμένους ἀκριβεία γεγενῆκεν
ὥς γὰρ ταῖς στρατείαις τε τοῦ στρατιωτικῆς ἐπ' ἐξέτο
καὶ πολλὰ πολλὰ κίε εἰλπίσαι σαφῶς ἐξηπατήθητο.
καὶ παρὰ ταῖς ἀνείστοις οἱ οφείλεται ἐνδύξασθαι
καὶ ἡκίζοντο, ἐκ τοσούτων ὑγῆς ἐξεκασθῆσαι ὡς

BOOK IV

fact that extreme poverty is a most grievous curse and that the desperation which results from it, especially if shared by a large number of people is very difficult to combat. This is why not a few politicians voluntarily choose the course which is expedient in preference to that which is absolutely just. Justice is often worsted in an encounter with human nature and sometimes suffers total extinction, whereas expediency by parting with a mere fragment of justice preserves the greater portion of it intact. Thus the uncompromising attitude of the rich class toward the poor was responsible for very many of the ills that befell the Romans. Indeed among the many remedies afforded them against delays in the payment of debts, was one to the effect that if case several persons had been lending to one man they had authority to divide his body piecemeal according to the proportionate amounts that he was owing. And yet, however

Zonaras 7, 14.

debtors they both failed to secure the full amount and a so lost many other advantages. For poverty with the resulting desperation is a grievous curse, and is if shared by a large number of people very difficult to combat. Thus the uncompromising attitude at this time of the rich toward the poor was responsible for very many of the ills that befell the Romans. For as the slavery came to be hard pressed by dint of campaigns and was baffled out and out in frequent battles frequently entertained and the debtors were repeatedly abused and maltreated by the money-lenders, they became inflamed to such

μαλιστα ἐκείνιστο. ἰλλ' οὔτι γε και ἔσρη ποτε
ἐγγεγαιει πῶν γυρ ἄν πρὸς ταιαίτιι ὠμοσητα
πρὸςχωρησαν οι και ταις επ' ἀδίκηματι ται.
ἀλοῦσαι' οι φρυξ.ι επι σωτηρια παλλακις ἔοντες
ταις τε απο τῶν πετρῶν ται Καπιτωλίοι ὠσθεῖσαι
ζην οι περιγυροῦντο, ἐπ τρεπυτες Μ ὅς ὅ
143).

- 9) Οτι οἱ χρῆσαστοῖντες τα ὀνειρα κολῶνται τινα
κατεσθῶν, και ἱακιν τια προστισημέντοι την
τρωφην ἐκ τῆς χῶρας ὅσπιρ εκ πολεμικῶν ἐλαμ-
βανον, κῖκ τούτου ταις τε νομαν τῶν ἐπλων και
το δικαιοι ταις ἀνθρωποις σφῶν μσθερεσσιρα ὅπι
φηναν οι ἐν βαλλευται τούτοις τε' φοβιθῆντες
μη επι πλειον πολεμικῶσαι' και ταις περιούκουν
μη' πρὸς τα παρη τα σινεπεθῶνται σφισι.
διεκρηλκισαντο αυτοῖς παρ' οσα καθ' ἡσανην
1) ἰλπιζων ἔσσεθαι πρ τεινοντες ο. δε το μιν⁹

Ζωογραφία 7, 11

και την πελιν τῶν ἰππων σιχτρος ἐκλιπεῖν και
ἐκ τῆς στρατοπέδου ἀναχωρησαι και ἐκ τῆς χῶρας
ὡς πολεμικῶν ταις τρωφαις ἐπιτιζεσθῆναι

(Πτω ὁς τούτοις σιμινχ ἔστων, επει πολλοι
πρὸς ταις ἰπποστυντας σινεθῶν. διεπαντες οι
βαλλευται μη επι πλειον οἱ τοι τε εκπολεμικῶσαι
και τῇ στανει σινεπεθῶνται οι περνοικοι, διεκη
ρυκευσαντο πρὸς ἡτέροις, οσα πρὸς βουλην ἦσαν.
αἰτοιν ποιεῖν πωχλινουμένη ως δε μαλλισ¹¹

αλλοι οἱ μη ἔλιν Η ω τούτων σινεθῶν εκ
9 σινεθῶν ταις τρωφαις Μ4 1 κῖκ τούτου ὅς
τ. κῖκ τούτου Μ4 1 μσ' αὐτοῖς ἔλιν, μαλιστα ἔλιν.

BOOK IV

well this principle may have been recognized it surely had never been put into practice. For how could a nation have proceeded to such length of cruelty when it frequently granted to the unwounded of some man a refuge for their safety and allowed such as were thrust from the evils of the Capimene to live in case they survived the experience.

Those who were owing debts took possession of a certain hill, and after paying for Comas at their need proceeded to secure their food from the country as from hostile territory, thereby demonstrating that laws were weaker than arms and justice weaker than their desperation. The senator, fearing both that these men might become more estranged and that the neighboring tribes might in view of the cross, attack them simultaneously, proposed terms to the seeders offering everything that they hoped might please them. The latter at first maintained

Zozama 7, 14

a pitch of fury that many of the destitute abandoned the city or withdrew from the camp and live in times lived on the country.

When this situation had been brought about since numbers came flocking to the side of the seeders, the senators, dreading both that the latter might become more estranged and that the neighboring tribes might take advantage of the season and attack them simultaneously, proposed terms in which they promised to do everything for them that they desired. But when the others displayed a

THE ROMAN HISTORY

πρωτοι ἰθρασιοντο, θαυμασιω δὲ εἰ τι τοι ροπα
κατιστησαν ἐπιείηγα, ἀτακτως εἰς θέαν, ἄγρι-
παν εἰς τῶν πρισβων μίθῃ καὶ ἐπακουσαι
σφαις ἤξωσσε καὶ τυχῶν εἶπεν εἰς πρὸς τῆς γα-
στέρα τῆς τῶν ἄλλων μελῆ τοι ἀνθρώποι εἰσάσσαι
λεγοντα αἶψα μὲν καὶ αἶψα καὶ ἴπτα πορεύ-
σαι καὶ ταλαιπυρεῖν ὅτε καὶ ἴπτα αὐτοὶ διακοροὶ
μὲν, ἐκείνη δὲ εἰς μὲν τῶν ποιοὶ ἔχει καὶ τῶν
11 τροφῆς μοιρῇ ἐμπιμπλάσθαι καὶ τέλος ἐγνήφ-
σαιτο μήκτε μήτε τὰς χεῖρας τῶν σπέρματι προσ

Ζουατος 7, 14

ἰθρασιοντο καὶ οἱ αἰεταὶ ἀγροὺς ἐνεχοῦτο εἰς
τοὺς πρὸς θέαν ἄγρι-παν Μερφῶν μίθῃ τοῦ
σφαις ἀκροατοῦ ἤξωσσε καὶ τυχῶν εἶπε σπέρματι
πρὸς τῶν γαστέρα τοῦ μελῆ τοῦ σπέρματος
καὶ φασαί τινος ὀφέλλομαι ὡς ἱμῶν τῶν τε
χεῖρας ἐνέργειαι εἰς ἴπτα καὶ τῶν πρὸς τοὺς
πυρεῖαν τῶν ἄλλων εἰς καὶ τὰ χεῖρας
ὅτι εἰ ἱμῶν αὐτῶν καρπῶν δὲ λειψάται ἐνέργειαι
λῆνται τὰ ὅσα εἰς αὐτῶν εἰς ἱμῶν οἱ σπέρμα
ἀγροὶ τῶν πρὸς πρὸς πρὸς τῶν εἰς χεῖρας
ὅτι ἐνέργειαι εἰς αὐτῶν πρὸς πρὸς τῶν πρὸς
σπέρμα τοὺς πρὸς εἰς αὐτῶν εἰς αὐτῶν το
σπέρμα φέρει τὰς ἀπὸ μὲν καὶ τὰς πρὸς τῶν
τὰς ἐργασίας καὶ εἰς τὰς σπέρματι ἐνέργειαι
εἰς αὐτῶν εἰς αὐτῶν εἰς αὐτῶν εἰς αὐτῶν
ἄγροισι εἰς αὐτῶν εἰς αὐτῶν εἰς αὐτῶν

¹ δὲ δὲ Βα, δὲ δὲ Βα

² καὶ δὲ δὲ Βα, δὲ δὲ Βα καὶ δὲ δὲ Βα

BOOK IV

a bold front, but were brought to reason in a remarkable way. When they kept up a series of disorderly shouts Agrippa one of the emperors, begged them to hearken to a fable, and having obtained their consent spoke as follows. "Once all the Members of Man began a contention against the Belly declaring that they worked and toiled without food or drink being at the beck and call of the Belly in everything, whereas it endured no labour and alone got its fill of nourishment. And finally they voted that the Hands should no longer convey what it to the Mouth nor the latter receive anything,

Zouaras 7, 14

bolder front than ever and would accept no offer, one of the emperors Menelaus Agrippa begged them to hearken to a fable. After obtaining their consent he spoke as follows. "Once all the Members of the Body began a contention against the Belly. And the Eyes said. We give the Hands the power to work and the Feet the power to walk. And the Tongue and the Lips. Through us the commands of the Heart are made known. And then the ears.

Through us the words of others are conveyed to the Mind. And the Hands. We are the workers and lay up stores of wealth. And again the feet.

We tire ourselves out carrying the whole body in its journeying and working and tending. And we even caress. While we labour so, the mind alone free from contribution and labour, like a mistress art

DEEDS, RECORDS, ETC.

Φερετε μετεταλιν λαμβανετε απωσιν εν μυστη
 1. γρηγορητε εν εσθλα και σιδη και ποτ' ε γενησεται
 Ομηρην ως δε εσθλα τατα κεν εμεστω το με
 τρωτα εξισχυθη. το σωμα σμυται ετετα
 1. τε ως και ταυτα ποιηται δε τα μελ
 σφωτα εχουσα συνεφωτε εν εκεινη και τον
 σφωτηραν αποηραι ετα και απεσεν αιτη του
 1. 12 τρωτη δεκαπαρτεμιστων το πλθον αυτη

Zonas 7, 14.

[illegible][illegible]

² *de la Cruz* Bn., *de la Cruz* Mn.

BOOK IV

to the end that the Belly might so far as possible
con- tain food and drink and so perish.
Now when this decision had been reached and put
into execution at first the entire body began to
wither away and next it gave out and collapsed.
Accordingly the Members through their own
desperate state grew conscious that if the Belly by
their own salvation and restored to it its nourishment.
On learning this the Members comprehended that

Lament 7:19

served by us all and the trust of all our beings then
thrust aside and enjoy. The Belly told them that
that this was so and added that a like method
must be regarded as essential. This proposition
was received and the Members voted unanimously
to endeavor to supply the belly by their common effort.
When the goal was presented to her the Hands
were not inactive work being relaxed on account
of the Belly's need nor were the Feet possessed of
strength nor any other of the Members saw
its proper way to exertion. But all were inactive
saw or completely forgot it. And then they
were rebuked that the offerings made to the Belly
had been supplied more to her than to their
selves and that each one of them incidentally
enjoyed the benefit conferred upon her.

Through these words the mind was comprehended
that as a result of the previous trials and to
the advantage of the poor and that even though the
former be advantaged by their limbs and though they
increase their number the same of them is not
harmful to the interest of the many since if it

DIO'S ROMAN HISTORY

ὅτι καὶ τὰ τῶν πενήτων αἱ τῶν εὐπορῶν περιουσίαι
ἀνεχούσι, καὶ διὰ τούτ' ἡπώτεροι ἐγένοντο καὶ
κατὰ ἡλλαγήσαν ἴφεσιν τῶν τι ἐπαίσιμιτων καὶ
τῶν ἐπερημείων ἐν ἡμεῖσι. ταῦτα μὲν οὕτως καὶ
πρὸς τῆς βουλῆς ἐψηφίσθη. Μ. 7 p. 144

4. Καὶ ἐσέκει μὲν ἄπο τοῦ ἀνθρώπου εἶναι, καὶ
πολλοὺς καὶ ἄλλους¹ τοῖς μὲν ἐκούσι τοῖς δὲ
ἄκουσιν . . . Μ. 24 p. 41

Ὅτι ὅταν πολλοὶ καθ' ἑνὲς γενομένοι πλεονεκτε-
ρῶσι βίᾳ συμμενὶ παραχρημα μὲν ὁμολογῆται
ἐπιεικῆ θρασινοῦνται, διαλυθέντες δὲ ἄλλος κατ'
ἄλλην προφασιν δίκαιοι γίνονται. Μ. 24 p. 41

Zosarus 7, 14.

οἱ παλιότεροι, οὗτοι οἱ νεώτεροι ἂν ἐν λαίροις
μὴ κακίᾳ ἐξέλθῃσι τὰς δαιτυσοσύνας καὶ ἀπο-
λείπεται χρεῖας κατεπειγομένης ἐστὲν ἔν ἡπώ-
τεροι γενομένοι κατὰ ἡλλαγήσαν, κορυφισμοῦ τῶν
ὀφειλῶν καὶ τῶν ἐπερημείων ὀφείσι τῆς βουλῆς
ψηφισαμένης αὐτοῖς.

Zosarus 7, 15.

15. Προβλεπόμενοι εἰ μὴ ἀκράσθησιν αὐτοῖς
τῆς σιτιστικῆς ἱκανότητας οὐκ ἐπιτελεῖς
ἐξουσίαν ἢ καλωθῆναι διαλυθέντες καὶ ἄλλος κατ'
ἄλλην προφασιν κλιζοῦν, συνεχόμενος συνε-
θέντος ἐπαρρηγῆναι ἀλλήλητε, ἂν τις τι ἀδικοῖτο,
καὶ ὄρκους ἐπὶ τοῖς τοῖς πύσχοι καὶ προστάτας
αὐτοῖς ἐξ ἑαυτῶν οὐδὲν προεχρισάντα εἶτα
καὶ πλείους¹ εἰς αὐτοὺς κατὰ σιμμορίαν

¹ ἄλλοις Μαι, ἄλλοις (?) Μαι.

BOOK IV

The abundance of the prosperous also supports the cause of the poor: therefore they become milder and were reconciled on being granted a respite from their debts and from seizures therefor. These terms then were voted by the senate.

And it did not seem to be inconsistent with human nature, and to many others also, some willingly, some unwillingly.

Whenever a large number of men stand together and seek their own advantage by violence, they have for the time being some equitable agreement and display tenderness, but later they become divided and are punished on various pretexts.

Zonaras 7, 14.

were not for the wealth possessed by the rich the poor would not have in times of need persons to add to their and would perish under the pressure of want. Thereupon they became milder and were reconciled, after the senate had voted a lightening of their debts and release from seizures therefor.

Zonaras 7, 15.

15 They feared, however, that when their league had been disbanded any might extract from their agreements ineffectual or might be harmed through their separation, being arrested and punished or after another on various pretexts. So they formed a compact to help and to aid another in case any one of them should be wronged in any particular, and they took oaths to this effect and forthwith elected from their own number two representatives, and afterward still more,—in order that each case might

¹ The reference is to the names of Servius Tullius.

THE ROMAN HISTORY

Золотая 7. 15.

[illegible]

BOOK IV

Заплата 7. 15.

[illegible]

The χ^2 test for the null hypothesis of no association between the two variables is $\chi^2 = 1.1$, $p = 0.29$. The odds ratio is 1.1, indicating that the odds of a patient being in the intensive care unit are 1.1 times higher for patients with a history of stroke compared to those without a history of stroke.

DECEMBER 1955

$$\begin{aligned} & \text{A} \quad \text{B} \quad \text{C} \quad \text{D} \quad \text{E} \quad \text{F} \quad \text{G} \quad \text{H} \quad \text{I} \\ & \text{J} \quad \text{K} \quad \text{L} \quad \text{M} \quad \text{N} \quad \text{O} \quad \text{P} \quad \text{Q} \quad \text{R} \\ & \text{S} \quad \text{T} \quad \text{U} \quad \text{V} \quad \text{W} \quad \text{X} \quad \text{Y} \quad \text{Z} \end{aligned}$$

Зонары 7, 13.

[illegible]

BOOK IV

Through the tendency natural to most persons to follow with their few others — some to a way of life, for a number of men to attain harmony, expe-

Zones T. 15.

That was unlawful for them to do: they gained their point by their unopposed opposition to every project undertaken by others. For the custom and law to the effect that whenever slavery obstructed them by deed or word be the private citizen or magistrate should be executed and suffer a curse. This being devoted to a moral abstraction for this was the first appeal to everything that was conscience-like, averted for slaughter. The tribunes themselves were termed by the multitude *sacrosancti* since they served as sacred walls as to speak for the people and such as attacked them for doing among the Romans means wall and inviolable sacred. Many of their actions were unwarrantable for they threw even consuls into prison and put men to death without granting them a hearing. No man ventured to oppose them if it were at one fall but once he was a victim. If he was ever pursued were not sustained even the tribunes they would owe to their help those who had not deserved it for a verdict and so were given a regular trial before the tribunes as judges before a jury of before the populace and were referred to the deities since later course in the trial before the tribunes was by lot and as a result of this trust of their power was overtaken by for as it is very nature yet more by reason of jealousy follow their inevitable quarrel and it is added for a number of motives

[illegible]

DIOS ROMAN HISTORY

αἰτοῦ ἡ ἰσχὺς ἀεσπᾶτο καὶ κατετεμενέτο αἰδεῖ-
 γερ ὀφελόν, οὐ¹ ἐμὲ γινώσκουσιν ἦν, εἰ καὶ εἰς σφῶν
 αἰτεῖται· τῇ γὰρ τὴν ἀρχῇ, αἰτοῦ μὴ ἐπ' ἄλλο
 τε ἢ τοῖς τοῖς βίαιζόμενοις τινὰς ἐναντιοῖσθαι
 λαμβάνει· ἰσχυρότερος οὐ κωλύει τι πρᾶχθῆναι
 τῶν σπαιδοῦσιν ὡς αὐτὸ ἐγγινέτο. VI. 11. (p. 41)

Ζουκίνα 7, 15.

καὶ οἱ ἄλλοι ἀπὸ τῆς αὐτῆς δυνάμει μὴ χα-
 τόμενοι ὑπὸν ἀσθενέστεροι διχογνωμοῦνται
 ὅτι ἐκτασιαζόν, καὶ οἱ μὲν τοῖςδε, οἱ δὲ τοῖςδε
 προσετίθεντο· εἰ δὲ καὶ εἰς σφῶν αἰτεῖται τὰς
 τοῖς ἄλλοις ἀσθενέστεροις ἀπρισταῶς ἀπεφαίνε-
 τι μὲν οὐκ πρῶτον οὐκ εἰσησάντες εἰς τὸ βουλεύ-
 εσθαι κατὰ μέντοι δι' ἐπὶ τῇ ἐκδοῦν τὰ ποιημένα
 πικροτέρως, καὶ εἴ τι μὴ αἰτοῦν ἤρεται, παρὰ
 χυμὰ ἀφίσταντο· εἴτα καὶ ἐπικαλοῦντο· οὕτως
 ἐκτετακται μετὰ καὶ μετὰ λαβόν τῇ βουλείᾳς
 οἱ ἐκτασιαζόμενοι, καὶ τέλος καὶ τῇ βουλείᾳς
 τινες ἤξιονα ἐκτασιαζόμενοι· εἰ μὴ τὴν ἐκτασιαζόμε-
 ἐτι γινόντων οὐ γὰρ ἐκτασιαζόμενοι τοῦ ἐκτασιαζόμε-
 ὄντος κατὰ γὰρ τῇ ἐκτασιαζόμενοι ἐκτασιαζόμε-
 τοῖς ἐκτασιαζόμενοι, καὶ πρὸς τὴν αὐτὴν προσα-
 γόντες ἰσχυρὸν ἐκτασιαζόμενοι μὴ τὴν αὐτὴν τῇ ἰσχυ-
 εἰς τοῦ αὐτοῦ κατὰ αὐτῶν χηρῶνται· εἰ δὲ τις
 τοῦ τοῦ γινόντων ἀξίωμα ἐκτασιαζόμενοι καὶ πρὸς
 τῇ τοῦ πλεονέκτητος μετεστη νομιστοῦ, ἀσμενῶς αὐτοῦ

¹ ὡς III, 41. Mm. acc. 10. Mm.

² τοῦ αὐτοῦ κατὰ 13. 1. Herg.

DIO'S ROMAN HISTORY

Liber 7, 15.

προσεδέχοντο. και συχνη τῶν σφοδρα εὐπαι-
 τριῶν ἀπειπαίτο τὴν εὐγένειαν ἔρῳσι τοῦ μέγχι
 δουρηθῆναι, και ἐδήμαρχησαν.

Οὕτω μὲν οὖν ἡ τῶν δημαρχῶν δυναστεία
 συνεστή, οἷς και αγορανόμους δύο προσείλοντο,
 οἷσι ὑπηρετας σφισιν ἐσομένους προς γραμματα
 πάντα γὰρ τα τε παρὰ τῷ πληθει και τὰ παρὰ
 τῷ δήμῳ και τῇ βουλῇ γραφόμενα λαμβανοντες,
 αἴσπε μηδεὶς σφας τῶν πραττομένων λανθάνειν,
 ἐφύλασσον. τὸ μὲν οὖν ἀρχαῖον ἐπὶ τούτῳ
 ἠροῦντο και ἐπὶ τῷ ἐικαζειν, ὕστερον δὲ και
 ἄλλ' ἅττα και τὴν τῶν ὧμων ἀγορὰν ἐπετρα-
 πησαν, ὅθεν και αγορανόμοι τοῖς ἐλλήμιζουσιν
 ὠνομάσθησαν.

BOOK IV

Zacharias 7, 13.

number of the most prominent patricians actually did renounce their nobility through desire for the immense influence possible and so became tribunes.

Such was the origin of the power of the tribunes. In addition to them the people chose two *ardiles* to be their assistants in the matter of documents. These took charge of everything that was submitted in writing to the plebs, to the populace, and to the senate, and kept it, so that nothing that was done escaped their notice. This and the trying of cases were the objects for which they were chosen anciently, but after they were charged among their duties with the supervision of the provision market, whence they came to be called *agoranomoi* [market overseers] by the Greeks.

FRAGMENTS OF BOOK V

15^o Διοι ε' βιάσθη· τούτω τε οὐν αὐτὸν ἐτμήσιν.
Book Lucan. p. 175-176

Zonaras 7, 16

16 Ἡ μὲν οὖν στασις ἡ πρώτη οὕτω τῶν Ῥωμαίων κατέπαυσεν· ἐκ δὲ τῶν περιόικων σφισι ὁ αὐτὸν στασιμὴν πολλῶν κατ' αἰτίῃ κινήθεντων, μετατὴν συμβάσει ομοιοησάντες ἐρρωμένως τοὺς ἐξ ἐκείνων πολέμους διγνεγκὴν καὶ πύκτας ἐπέκησαν· οὐτε καὶ Κορίνθους πολλοὺς κοῦντες ἐκπέσειν καὶ αὐτὸν στρατοπέδου μικροῦ ἐκινδύνεον, εἰ μὴ Ἰνναῖος Μαρκεῖος εἰπατριδὴς αἰὲρ ἠριστεύσε καὶ τοὺς ἐπικύτας ἀπώσατο ὥς οἷα τοῦτο ἄλλως τε ἐδοξασθῇ καὶ Κορίνθιος ἐκ τοῦ ἔθνους οὐ ἐτρεψάτο ἐπεκλιθεῖν

Tzetz., Chil. II, 532-42

Ῥωμαῖοι Κορίνθιαν τὴν πόλιν πολιορκῶντες ὡς πρὸς φυγὴν ἐτραπήσαν οἱ πάντες ὑπὸ κρητός, αὐτὸς δ' εἰς τὴν πολίμιοι πύλιν στραφεὶς καὶ μόνος ὑπὸ γοῆς ἐφύρου ἐνεπρήσεν ἐκείνην· λαμπρόν δ' ἀρτίσθης τὸ φλόγον ἐπανάβας τὸν πύον μίμῃ πολλῇ κατόπισθεν ἐμπιπτὲς τὸν βαρβαρικόν, οἷ τοῖς Ῥωμαίοις διωγμὸν τοι ἄστρεπτον ἐπεισῆ· οἷπερ στραφεῖτες καὶ τὸ πύρ φλεγὸν ἰοῦντες πύλιν καὶ πορθήθησαν δοξαῖντες ἐφύγον· ἀλλὰ χόσε αὐτὸν Ῥωμαῖους σιωσας δὲ πορθήσαν καὶ τὴν πόλιν τῇ ἡμπερ
* φύγῃ λυγὰ πρὸς αὐτὴν Μελ.

FRAGMENTS OF BOOK V

Dio, Book V ' This was the honour which [the people] bestowed upon him. '¹

Zonaras 7, 16.

16. The first secession of the Romans then, terminated as described. Now many of the neighbouring tribes had taken advantage of the secession to begin hostilities against them but the Romans after their reconciliation conducted vigorously and favourably the wars brought by their enemies and conquered them all. It was at this time that in the siege of Corioth they came within an arm of being driven from their very camp, but a patrician Cnæus Marcius showed his prowess and repelled the assulants. For this he received various marks of distinction and was given the title of Coriolanus from the people which

see 490

Troilus, Chif. 6, 332-42.

When the Romans were warring against the city of Coriolanum,² and had almost taken it at full speed, he [Coriolanus] turned toward the hostile city and finding it open, set fire to it all around. As the flames rose brightly, he mounted his horse and fell with great valour upon the rear of the barbarians who were causing headlong flight to the Romans. They wheeled about and when they saw the fire consuming the city thinking it was sacked they fled in another direction. And so, as a result of saving the Romans and sacking

Reference to Cn. Marcius after the capture of Corioth.

¹ Troilus has ~~coriolanus~~ and ~~coriolanus~~ at the end of the word ~~along~~ the former is the name of Coriolanus? and he ~~the~~ Coriolanus see pp. 137-151

18.¹ Οὐ γὰρ ἐστὶ ῥαδιον οὔτε ἐν πύσι τινα ἰσχυρὸν αὐτὲ ἐν ἑκατέροις ὅμα τοῖς τε πολεμικοῖς καὶ τοῖς εἰρητικοῖς πραγμασίη ἀρετὴν ἔχειν· οἳ τε γὰρ τοῖς σώμασιν ἰσχυρίζονται· ἀροηταιροῖσιν ὡς πλεῖσται καὶ τὰ ἄθροως ἐτυχῆσαντ'· οὐκ ἐπὶ πάν' ὥς ἐπὶ το πολὺ αἰθεῖ· δι' οἷον ταῦτ' ἐς τὰ πρότερά ποτ' ὑπο τῶν πολιτῶν ἰρθεῖς, ἔπειτα πρὸς αὐτόν οἱ πολλοὶ ὥστερον ἐξίπτεσεν καὶ τὴν πολὺν τὴν τῶν Γουλοσκῶν τῇ πατρὶδι σοιλιώσας τῇ ἀκείῃαι αἰ.² μετ' ἐκείνων ἐς πάν' αἰεὶ τοῦ κατεστησεν. Μ. VI (p. 146).

3. "Ὅτι α αἰτος στρατηγήσαι· βελήσαν, καὶ μὴ τελευσθεῖς ἡγανικτῆσε τῷ ομλῶ, καὶ ἐκ ταύτῃ καὶ ἐκ τοῖ τοῖς ἐνημρχοῖς πολὺ δυνάμεις βαρυτεσθαι

Ζουαίος 7, 18

καὶ τότε μὲν οὕτως ἡρῆη, οὐ πολλῶν δ' ἴσ' ἐρον στρατηγήσαι σπενδῶν καὶ μὴ τιχῶν, ἡγανικτῆσε κατὰ τοῖ ομλῶν καὶ τοῖς ἐνημρχοῖς ἐπαρῆετο.

Τάξις, Chil. 8, 542-50.

Κοριολανὸς εἰρηκαμὲν καλεῖσθαι, πρὸς τῷ καλεῖσθαι πρῶτον Μάρκος καὶ Γναίος ὅμα ἐσχε καὶ Κοριολανὸς ἐκ τοῦ τροπαίου κλησιν· οἷα δ' ἡ φθίον· οὐθεν ποιεῖν τὰς εἰρηκαταῖς μετὰ μικρὸν ἐν λομισμοῖς τὸν ἄνδρα ζημιώσας· ὑπερπατήσας δ' ὁ ἄνθρωπος θίμῳ δίκαιοτάτῃ ἀφῆκε γὰρ τὴν αἰτοῖ μῆτρα καὶ πατρίδα πρὸς Κοριολανὸν ἐρχεσθαι, καὶ ἀρχοῦνται τοῖς ἄλλοις καὶ ἐν καὶ παρεταξάτο καὶ κατὰ τὴν Ῥωμαίων

¹ ἰσχυρὸν αὐτοῖς ἰσχυρὸν αὐτοῖς Μ.

² τὰ ἀθροῦς ἐτυχῆσαντ' ἰσχυρὸν αὐτοῖς Μ. τὰ ἀθροῦς ἐτυχῆσαντ' ἰσχυρὸν αὐτοῖς Μ.

13. ἰσχυρὸν αὐτοῖς ἰσχυρὸν αὐτοῖς Μ.

BOOK V

For it is not easy for a man either to be strong at all points or to possess excellence in the arts both of war and of peace at the same time. Those who are physically strong are as a rule weak-minded, and success that has come in unstinted measure generally does not flourish equally well everywhere. This explains why after having once been exalted by the citizens to the foremost rank he was not long afterward exiled by them and how it was that after making the city of the Volsci a slave to his country he with the aid of that people brought his own land in turn into the very extreme of danger.

The same man wished to be made prætor, and upon failing to secure the office became angry at the populace, because of this and also because of his displeasure at the great influence of the tribunes he

Zonaras 7, 16.

he had routed. For the time he was thus exalted but not long afterward he was anxious to be made prætor and failed, and therefore became angry with the populace and expended dispenditure toward the

Tzetzes, Chil. 6, 542-50

the city which we have already said was called Corioli and received in addition to his former names, Marcus and Cincius, the title of Coriolanus from his victory. But such is the traitorous and jealous accord of benefactors—after a while in the course of their reflections they tried the man. And he, grievously smarting with most just wrath, left his wife, his mother and his country and went to the Corioli which received him. And they arrayed themselves against the Romans.

¹ See note on p. 135.

DIOS ROMAN HISTORY

παρηστία πλείονι πρὸς αὐτὸν παρὰ τοὺς ἄλλους
 τοὺς ὁμοίους οἱ ἐκ τῶν κατεργασμένων ἐχρήτη.
 4 καὶ λαοὶ γὰρ μὲν ἰσχυροὶ καὶ Νῶβη πολέως
 ἀποικίζεσθαι βεβουλευμένους τὰ πλῆθος ἐπ' ἄμφο
 τερὶν αὐτοῖς τοῖς δυνάταις ῥτιασατο, ὥς καὶ εἰ
 ἐκείνους καὶ τῆς τροφῆς στε· σκόμενοι καὶ ἐς τοὺς
 πολέμους ἐπιτηδὲς ἐπ' ὀλεθρῇ προσιπταὶ ἐκδίδου
 μέντοι ἦται γὰρ ἐ· ὑποψίαι τιναὶ ἀλλήλων ἐλθῶσι,
 πάντα καὶ τὰ σπέρ σφῶν γιγνόμενα ἀλλοίων κατα
 5 το· π·σιωτικοὶ λαμβάνουσιν καὶ ὁ Κοριολανὸς
 ἄλλως τε εἰ ὀλεθρῆς αὐτοῦ ἐποίησατο, καὶ
 σι·τοι· πολυ·χούθεν κομισθέντος, καὶ τοῦ γε πλεί
 στοῦ προῖκα παρὰ τῶν ἐν Σικελίᾳ βασιλεῶν
 πεμφθέντος, οἷ·κ· ἐπέτρεψε σφισι διαλαχεῖν αὐτὸν
 ὥσπερ ἦτι·εν· οἱ οὖν δι·μαρχοὶ οὗσπερ ποὶ καὶ
 τὰ μάλιστα καταλύσαι ἐγλίχετο, τυραννίδος αὐτὸν
 ὑπὸ τοῦ πλῆθος¹ ἀγαγοῖτες ἐξήλασαν καὶ τοὶ
 παῖτ·ων τοῦ Μελιντοῦ² βρωντοῦ καὶ δεινοῦ
 6 το·ιο· μείων ἦτι καὶ περὶ σφῶν τὰ τοιαῦτα κριτεῖν
 7 ἐ· λμων· ἐκπεσῶν οὖν πρὸς τοὺς (Βουλοσκούς

Ζακ. 7, 10.

οἱ οὖν ἐ· μαρχοι, οἷ· καταλύσαι ἐγλίχετο αὐτίκα,
 τινος καὶ σι·τοι· σι·μφορ·σαντε·ν· τινος αὐτῶ
 προσήψαν αὐτίκα καὶ τῆς Ρωμαῖς ἐξήλασαν ἐκ
 πεσῶν οὖν τοὺς (Βουλοσκούς) ἐξήλκον προσεχωρήσεν

ὅτι τὸ π· 10· ἔστιν ἐν π· 10· αὐτῶν
 τῶν βουλοσκούς καὶ μὴ ἐν τῶν 10· αὐτῶν

BOOK V

employed greater frankness in speaking to the people than was attempted by others whose deeds entitled them to the same rank as himself. When a severe famine had broken out and the town of Verba called for a colony, the multitude turned the tables on both these scores, maintaining that though they they were being deprived of food and were being purposely delivered into the hands of their enemies for manifest destruction. For whenever persons come to suspect each other, they take no less everything even that is done in their behalf, judging it all on a spirit of party hatred. Cornelius had manifestly shown contempt of the people, and after grain had been brought in from that source, most of it sent as a gift from princes in Sicily, he would not allow them to receive allotments of it as they were demanding. Accordingly the tribunes, whose office he was especially eager to abolish, brought him to trial before the populace on a charge of aiming at tyranny and expelled him. It availed naught that all the senators cried out and expressed their indignation at the fact that the tribunes dared to pass such sentence upon their order. So on being expelled he betook himself raging at his treatment to the Veser, though they

ZONA 7, 10

tribunes. Accordingly the latter, whose office he was especially eager to abolish, heaped upon him accusations against him fixed upon him on a charge of aiming at tyranny and expelled him from office. So on being expelled he fort with went over to the Veser.

BOOK V

had been his bitterest foes. He expected that because of his valour — of which they had had a taste — and because of the wealth that he enriched toward his fellow citizens they would receive him gladly since they might hope by his aid to inflict upon the Roman injuries equal to those they had received or even greater. For when one has suffered severe injuries at the hands of any persons, one is strongly inclined to expect benefits as well from those same people in case they are willing and able to confer favours.

Zonaras 7, 16.

The chief men there and the magistrates were delighted and again made ready for war. Attius Tullius was urging this course upon them all but the multitude was lacking in enthusiasm. So when the leaders could prevail upon them neither by exhortation nor by intimation to take up arms they concocted the following scheme. The Romans were conducting a horse race, and the Volsci among other neighbouring peoples had gathered in a large body to behold the spectacle. Tullius, as a pretended friend of the Romans, persuaded the Roman prætors that they should keep watch on the Volsci, since the latter had made ready to attack them unexpectedly in the midst of the horse race. The prætors, after communicating the information to the others, made proclamation at once, before the contest, that all the Volsci must depart. The Volsci indignant because they were of all the spectators and been expelled, put themselves in readiness for battle. Placing at

EDISON ROMAN HISTORY

Πάνη γὰρ τὴν μὴν ἰφύκειν ἐπὶ καὶ περὶ τὴν
οὐρανὸν καὶ γινώσκοντες μὴδ' ὅτι τὰ αὐτῶν ἀλλοτρίως
ἀφίσταται. ὡς εἰς αὐτὰ τὰ πρὸς τὴν ἀφύπναισιν
ἀμειβεσθὲν οὐδὲ μὴ ἀλλοτρίως ὁρῶντες ἐπὶ τὴν πᾶσαν
ἐκείνην ἐκτασσεύοντες ὥστε μὴδ' ἐπὶ τῶν κινήσεων
καταλλάττειν αἰετὶ γινώσκοντες ὅτι γάρ μιν τὸ
Κυριοῦ λαοῦ (ὁ) ὁλοκρῆμα καὶ μὴ τὴν ἰδέαν αὐτῶν

 $\frac{7}{10}$ の円周長は 7.10 [illegible]

(1) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.
 (2) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.
 (3) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.
 (4) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.
 (5) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.
 (6) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.
 (7) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.
 (8) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.
 (9) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.
 (10) $\pi_1(\mathbb{R}^n) = 0$ for $n \geq 2$.

BOOK V

For he was exceedingly angry because they would not even when in danger of losing their own country, withdraw from the possessions of others. When, now, this news was brought back to them, the men, for their part were no more moved than before, they were indeed so bitterly at variance that not even dangers could reconcile them. But the women Volturna the wife of Coriolanus

Zonaras 7, 18.

the head Coriolanus and Tullus and with members sworn by the accession of the Latins they advanced against Rome. The Romans were intended for instead of making a vigorous use of arms to effect mutual reconciliations, the popular party censuring the patricians because Coriolanus who was marching with the enemy against his country belonged to their number and the other party the populace because they had been unjust in expelling him and making him an enemy. Because of this contention they would have incurred some great disaster had not the women come to their aid. For when the senate voted to recall Coriolanus and envoys had been despatched to him to this end he demanded that the head of which the Vestal had been deprived the priestess was to be given back to them. But the people would not relinquish it and. The result was a second enmity.

He was very angry because they would not even when in danger of losing their own country, withdraw from the possessions of others. Now when this news was brought back to them the men were still unmoved and would not even in the presence of dangers desist from quarrelling. But the women Volturna

παρλαβοῖσθαι καὶ τὰς ἄλλας τὰς ἐπιφανέστατας,
 ἦλθον πρὸς αὐτὸν ἐς τὸ στρατοπέδον τὰ παῖδιά
 αὐτοῦ ἄγουσαι, καὶ ἐποίησαν αὐτὸν μὴ ὅτι ἐπὶ τῇ
 χώρᾳ ἄλλα μὴδὲ ἐπὶ τῇ καθυδῇ καταλυσασθαι
 2 πρῶσηκατο γὰρ αὐτὰς εἰθὺς, ἐπεὶδὴ ταχιστα
 παρούσας ἦσθετο, καὶ λόγου σφισι μετεδώκεν,
 ἐπραχθῆ τε ὧδε· αἱ μὲν ἄλλαι σιωπῶσαι ἔκλσαν
 ἡ δὲ δὴ Οὐετουρῖα· "τι θαυμάζεις," ἔφη· τέκνον
 τι δὲ ἐκτεπληξαι, οὐκ ἠέτομολοκαμεν, ἀλλ' ἡμῶν
 ἡ πατρίς ἔπεμψε σοι, εἰ μὲν πειθοῖσι μητέρα καὶ
 γυναῖκα καὶ τέκνα, εἰ δὲ μὴ, λαφύροι ὥστ' εἰ καὶ
 3 νῦν ἔτι ὀργίζῃ, πρῶτας ἡμῶν ἀποκτείνων, τι δὲ
 κρείων, τι δ' ἀποστρεφῇ, ἡ ἀγνωσίᾳ ὕπνωσεν τὴν τῇ
 πύλαι ἡμεῖς τοὶ ἄρτι υἱοφρονεῖται ἐπαυσαμένθα, ἵνα
 σε ἴσμεν, καταλλαιγῆθι τε οἷον ἡμῶν καὶ μηκέτι

Ζήνων 7, 16.

τοῖς Ἀγριοῦσι Οὐετουρῖα καὶ ἡ μήτηρ Οὐετου
 ρῖα, καὶ τὰς λοιπὰς τὰς ἐπιφανέστατας παρὰ
 λαβοῦσαι, ἦλθον ἐς τὸ στρατοπέδον πρὸς αὐτὸν
 καὶ τὰ παῖδ' αὐτοῦ ἐπαγομεναι καὶ α. μὲν
 ἄλλαι σιωπῶσαι ἐνέκριον, ἡ δὲ Οὐετουρῖα· οὐκ
 ἠέτομολοκαμεν ἔφη· τέκνον, ἀλλ' ἡ πατρίς
 ἡμῶν ἔπεμψε σοι, εἰ μὲν πειθοῖσι, μητέρα καὶ γυ
 ναικα καὶ τέκνα, εἰ δὲ μὴ λαφύρα καὶ εἰ καὶ νῦν
 ἔτι ὀργίζῃ, πρῶτας ἡμῶν ἀποκτείνων, καταλ
 ἄλλα = μη σιωπῶσαι. = Οὐετουρῖα 16k, Βετουρῖα Μπ.

BOOK V

and Veturia his mother, gathering a company of all the most distinguished matrons came to him in camp, bringing his children with them: and they caused him to end the war not only without requiring the surrender of the conquered territory, but without even demanding his own restoration. For he admitted them at once as soon as he learned they were there, and granted them an interview the course of which was as follows. While the rest wept a silence, Veturia began: "Why are you surprised, my son? Why are you startled? We are not deserters but in us the country has sent to you if you should yield, your mother and wife and children, but otherwise your spoil. Hence, if even now you still are angry, kill us first. Why do you weep? Why do you turn away? Or do you not know that we have just ceased lamenting the state of affairs in the city, in order that we might see you? Be reconciled with us, then and harbour no longer

Zonaras 7, 10.

the wife of Corbicanus and Veturia, his mother, gathering a company of all the most distinguished matrons, came to him in camp, bringing his children along with them. And while the rest wept in silence, Veturia began: "We are not deserters my son but in us the country has sent to you, if you should yield, your mother and wife and children but otherwise your spoil. And if even now you still are angry, kill us first. Be reconciled and harbour no longer

DIOS ROMAN HISTORY

ὀρμηξοὶ τοῖς πολίταις τοῖς φίλοις τοῖς ἱεροῖς τοῖς
 τιφῶν μὲν ἐπείσθησαν εἰς τὸ ἄσπετον πόλεμον,
 μήτε ἐκπολεμώσῃς τὴν πατρίδα ἐν ᾗ καὶ ἔγεν-
 νησθε καὶ ἐτρέφθητε καὶ τὸ μέγα τοῦτο ὄνομα
 Κοριολάνου ἐγίνοντο· πείσθητε μοι, παῖσιόν, μήδὲ
 με ἄπρακτον ὑποπέμψητε, ἵνα μὴ καὶ νεκρὸν με
 11 ὑπ' αὐτοχειρίαν ἴδῃς· ταῖτ' εἰπούσα συνεκλάυσε,
 καὶ τὴν τε ἐσθλὴν καταρρηξάμενη καὶ τοὺς
 μιστοὺς προέξασα τῇ τε γαστρὶ ὑψάμενη.
 "οἶμαι ἐφ' ἣν τέκνον, αἴτῃ σε ἔτεκεν, οἷόν σε
 ἐξέτρεψαν" εἰπὺς αὖτις ἐν αὐτῇ ταῖτα καὶ ἡ
 γυνὴ· αὐτὰρ ἔτι τε παῖδ' αἰεὶ καὶ αἱ ἄλλαι γυναῖκες

Zanetti, 7, 16.

ὀρμηξοὶ καὶ μήτε ὀρμηξοὶ τοῖς πολίταις τοῖς
 φίλοις τοῖς ἱεροῖς τοῖς τιφῶν, μήτε ἐκπολεμώ-
 σαις τὴν πατρίδα· ἢ ἐπεί τῃ καὶ ἐτρέφθη
 καὶ τὸ μέγα τοῦτο ὄνομα Κοριολάνου ἐγίνοντο· μοι
 με ἄπρακτον ὑποπέμψητε, ἵνα μὴ καὶ νεκρὸν με
 ὑπ' αὐτοχειρίαν ἴδῃς·" εἰπὺς αὖτις συνεκλάυσε καὶ
 τὴν μιστοὺς προέξασα τῇ τε γαστρὶ ὑψάμενη,
 "οἶμαι ἐφ' ἣν τέκνον, αἴτῃ σε ἔτεκεν, οἷόν σε ἐξέ-
 τρεψαν" ἢ μετ' ἐπεταῖτα, ἡ γυνὴ καὶ αὐτοὶ καὶ
 τὰ παῖδ' αἰεὶ καὶ αἱ ἄλλαι γυναῖκες συνεκλήθησαν,

Tzetzes, Chil. 2, 551-55.

καὶ· μὴ μετὰ σιρραγῆς ἐκείναι τοῖς πόλεμοι
 κρατοῦσαι κατισχύσαντο τοῖς ταῖσ' αὖτις
 γυναικὶ τε περιστάσαντο· σιζιγῆος καὶ μητρὸς· ἢ
 Βεττορία τε αἰσὶ καὶ Βολυμῆα κλέψει· καὶ
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BOOK V

your anger against your countrymen, your friends
your ~~tear~~es, your ~~tombs~~ and do not burst into the
city with hostile rage nor take by storm your native
place, in which you were born, were reared, and
became Cor. ~~lanus~~. bearer of the great name.
Yield to me, my child, and send me ~~not~~ hence
without result, unless you would see me dead by my
own hand. At the end of this speech she burst
into tears, and tearing open her ~~costly~~ ~~harem~~ her
breasts and touching her belly, exclaimed "See
my child, this brought you forth, these reared
you up. When she had thus spoken, his wife and
children and the rest of the women joined in the

Zonaras 7, 111.

your anger against your countrymen your friends,
your ~~tear~~es, your ~~tombs~~, do not take by storm
your native place in which you were born, were
reared and became Cor. ~~lanus~~. bearer of this great
name. Send me not hence without result unless
you would behold me dead by my own hand.
Then again she burst into tears and having her
breasts and touching her belly ~~exclaimed~~ "This
brought you forth my child, these reared you
up. She then spoke thus, and his wife and
children and the rest of the women joined in the

Trojan, Chil. 6, 551-55.

And had not his wife and mother Astyanax and
Volturna were their names at the breaking out of
the war run and rent their tunics and stood about
him naked and checked him with difficulty, from the

DIO'S ROMAN HISTORY

- συνέβη, μνησθῆναι ὥστε καὶ ἑκείνον εἰς πείθος ἐμ
 11 θάλειν· μόλις τε ποτὲ ἀνερρίκτων περιπλεξέτην
 μητέρα, καὶ φίλων ἕμα αὐτὴν· ἰδοὺ, ἔφη,
 μήτερ πείθεμαι σοί· σὲ γὰρ με νικᾷς καὶ σοί
 οὐ ταύτην τῆν χάριν καὶ οἱ ἄλλοι πάντες ἐχέτω
 σοι· ἐγὼ γὰρ οὐκ ἰδεῖν αἴτοισι ὑπομείνω, οἷταιες
 τηλικαῦτα ὑπ' ἐμοῦ εὐεργετηθέντες τοιαῦτα με
 ἐλπίσσαν· οἵ ποτε αὐτὸ ἀφίξομαι ποτὲ εἰς τὴν πόλιν
 ἅλλα σὺ μὲν καὶ αὐτ' ἐμοὶ τὴν πατρίδα ἔχει,
 ἐπὶ ταῖς ταῖς ἠθέλησας, ἐγὼ δὲ ἐκπράσω ἑμὴν
 12 ἀπαλλάττομαι· ταῦτ' εἰπὼν ἱππαστῇ τῇ τε
 γὰρ οὕτως τοῖς ὁμίλου καὶ τῇ αἰσχυρῇ τῶν
 ὁμίλων ὅτε καὶ τὴν ἀρχὴν ἐπ' αὐτοῖς ἐπέστρα
 τίσαι· οὐδὲ τῇ καθύπερθε ἐκδομένην αἰετοῖς

Zonaras 7, 16.

ὥστε καὶ ἐκείνον εἰς πείθος κινῆσαι μόλις δ'
 ἀνερρίκτοι περιπλεξέτην μητέρα καὶ φίλων ἕμα.
 ἔφη, ἔφη, μήτερ πείθεμαι σοί· σὲ γὰρ με
 νικᾷς καὶ σοί ταῖς τῇ χάριν πάντες ἐχέ
 τωσαι· ἐγὼ γὰρ οὐκ ἰδεῖν αἴτοισι ὑπομείνω οἵ
 τηλικαῦτα παρ' ἐμὲ εὐεργετηθέντες τοιαῦτα μοι
 ἀπαπείλονται· οὐδὲ ἀφίξομαι εἰς τὴν πόλιν ἅλλα
 σὺ μὲν αὐτ' ἐμοὶ τὴν πατρίδα ἔχει· ὅτε τοῖς
 ἠθέλησας ἐγὼ δὲ ἀπαλλάττομαι· ταῦτα εἰπὼν
 ἱππαστῇ καὶ οὐδὲ τῇ καθύπερθε κατέδεξάτο

Troilus, Chil. 8, 365-38.

τοῦτον μόλις ἔπεισαν τὴν κατὰ Ῥώμην μάχην
 ἡ Ῥώμη ἀνερρίκτως τὴν πόλιν ἐκδομένην αἰετοῖς
 λίσσεται τὰς τῇ μητρὶ πατρίδα καὶ τῇ συζυγίᾳ
 πόλιν μὲν καὶ εἰσαίρει τὸν κατὰ τὸν Ῥωμαίων.

148 ἰδοὺ ἔφη, ἔφη, μήτερ πείθεμαι σοί· σὲ γὰρ με

BOOK V

lament, so that he, too, was overcome with grief. Recovering himself at length with difficulty, he embraced his mother and kissing her the while replied: 'See, mother, I yield to you. Yours is the victory, and to you let all the others ascribe this favour. For I cannot endure even to see those men who after receiving such great benefits at my hands have treated me in such a way. Hence I will never even enter the city. But do you keep your country instead of me, since you have so wished it, and I will depart out of the way of you all. With these words he withdrew. For, through fear of the multitude and shame before his peers, in that he had ever undertaken an expedition against them, he would not accept even the restoration offered him.

Zonaras 7, 16.

lament, so that he, too, was moved to grief. Recovering himself with difficulty, he embraced his mother, and kissing her the while replied: 'See, mother, I yield to you. Yours is the victory, and to you let all ascribe this favour. For I cannot endure even to see those men who after receiving such great benefits at my hands have given me such a recompense, nor will I enter the city. Do you keep your country instead of me, because you have so wished it, and I will depart. With these words he withdrew. And he would not even accept his

Tertius, Chd. 6, 535-58.

battle against the Romans. Rome would have formed the resolve to honour benefactors. But brought to a halt by the prayers of his mother and of his wife, he stopped the war against the Romans, and leaving

ἀλλ' ἐς τοὺς Οὐλυσκοὺς ἀναχωρήσας ἐνταῦθα ἐξ
ἐπιβουλῆς ἢ καὶ γήρως ἀπέθανεν. Μ 33, p 14^a.

15^c Δίων εἰς βιβλίῳ "ἐπελπιζόντες τινα αὐτοὺς οὐ
δυνατοὺς." — Bekk. Anec. p 140, 10.

19 "Ὅτι Κασσιὸς τοὺς Ῥωμαίους εὐεργετήσας ὑπ'
αὐτῶν ἐκείνων ἐθανάτωθῃ ὥστε καὶ ἐκ τούτων
διὰφειχθῆναι ὅτι πιστοὶ αὐδὲν ἐν τοῖς πλῃθεσιν
ἐστὶν. ἄλλα καὶ τοὺς πᾶσι σφίσι προσκεμενοὺς
αἰχ' ἦτοί τῶν τὰ μέγιστα ἡδικοῦντων ἀπαλυν-
ουσι πρὸς μὲν γὰρ τοὺς παρὰ μεγάλους τοὺς
αἰτίους τῶν ἡφελήματων ἡγούσι, ἐπειδὴν δε-
σφας ἐκκαίρωσονται, οἷον ἔτ' αὐτοὺς οὐκείο-
τεροὺς τῶν ἐχθίστων νομιζοῦσι. τὸν γὰρ
Κασσιὸν καίπερ χαρίζομενον σφίσι ὅμως ἐπ'
αὐτοῖς οἷς ἐσεμνύετο ἀπέκτειναν, καὶ ἐκδήλου
γε ἐποίησαν¹ ὅτι ζηλοτυπήσειν ἀλλ' οὐκ ἡδίκησας
τι ἀπώλετο. Μ 34, p 17^a.

Zonaras 7, 16.

ἀναχωρήσας δὲ εἰς τοὺς Οὐλυσκοὺς ἐκεῖ γήρως
ἀπὸ ἡλλάξεν.

Zonaras 7, 17.

17 Οἱ δὲ δημαρχοὶ χυρὰν ἐκ πολεμίων προσ-
κτεθεῖσαν Ῥωμαίους ἐπιγινώσκον διανεμηθῆναι τῇ
πληθεί. ὅθεν πρὸς ἀλλήλων τε καὶ πρὸς τῷ

Τζοιζον, Chil. 6, 559-60.

αὐτοὺς τοὺς Κορυλλοὺς δὲ ἡφειν καὶ τοὺς Ῥωμαίους
πρὸς ἑλληνὴν γῆν ἀπέδραμε τῇ λυπῇ βεβλημένους

¹ ἐποίησαν supplied by Ba.

BOOK V

but retired among the Volsci, and there died, either as the result of a plot or from old age

Dio, Book V. "The rich, encouraging them with certain hopes."¹

Cassius after benefiting the Romans was put to death by that very people. Thus it was demonstrated anew in his case that there is no sense of loyalty in multitudes. On the contrary, they destroy men who are altogether devoted to them no less than men guilty of the greatest wrongs. For not only do they deem those great who are the cause of benefits to them, but when they have profited to the full by such men's services they no longer regard them as having any nearer claims than bitterest foes. For Cassius, although he honoured them, was nevertheless slain by them because of the very matters in which he prided himself, and they made it clear that he perished through envy and not as the result of any wrong he had committed.

Zonaras 7, 16.

restored: but retired among the Volsci, and there passed away in old age.

Zonaras 7, 17.

17 Now the tribunes demanded that some and acquired by the Romans from the enemy be apportioned among the people, and as a result of their

Thucyd., Chrl. 6, 569-60

behind the Corioth² and the Romans, himself hurried to another land, smitten with sorrow

¹ Maestriero, A. n. 13, 351 ff. argues that this fragment refers to the year 485, when the Latins were brought to representation, Verg. d. n. 7, 101, 102, "the people are the guilty of public land." ² See note on page 135.

- 20 Οἱ γὰρ ἐν ταῖς πρὶν γινόμεναις ἐπειδὴ
 μηδὲν ἄλλον τρόπον κατεχεῖν σφῆς ἐδυνάμηντο,
 πολέμους ἐκ πολέμων ἐξέπ' τήδεσ ἐκίναυν, ὅπως
 πρὸς ἐκείνους ἀσχολίαι ἄγοντες μὴδὲν περὶ τῆς
 γῆς πολυπραγμονήσιν M 65 p 151
- 21 Οὕτω γοῦν ὑφ' ἑκατέρω παρωξυνθήσαν ὥστε
 καὶ τὴν νίκην ἑναρκοῦ τοῖς στρατηγοῖς ὑπο
 σχεσθαι πρὸς τὴν αὐτὴν ὁρμὴν κυριοὶ καὶ
 τῆς τύχης εἶναι ἐνομίσαν M 36 (p. 150)
- 4 "Ὅτι εἴκοι το πλείστον τοῦ ἀνθρώπου πρὸς
 μὲν το ἀντίσταμενον καὶ παρὰ το συμφέρον
 φιλοεικεῖ τοι, ὁι ὑπείκουσι καὶ παρὰ δύναμιν
 ἀνθυπουργεῖν ~ M 37 p. 151. Max (inf d i
 f 184) A (f 185) B Argem ap. Mai fr 1,5 (p 60)

Zonaras 7, 17

πολέμων πολλὰ ἐκακώθησαν οἱ γὰρ δύναται μὴ
 ἄλλως κατεχεῖν αὐτοὺς ἐδυνάμενοι, πολέμους ἐκ
 πολέμων ἐξέπιττειν ἐκίναυν, ὡς αὐτοῖς ἀσχολοῦ
 μένοι μὴδὲν περὶ τῆς γῆς πολυπραγμονήσιν χρὴ
 δε ποτε ὑποταγῆσαντες τινες το πρᾶττομενον, οὐκ
 εἶδον καὶ ἄμφοι τοι, ὑπῆκτους ἢ στρατηγοῖς ὑπο
 τῶν δυνάτων ἀποδεικνυσθαι ἀλλ' ἤθελοι καὶ αἱ τοι
 τῶν ἑτέρω ἐκ τῶν ὑπατριῶν σπεισθαι ὡς ἐκ
 τοῦτο κατεργασάντο προελόντα Σπουρῶσι φημι
 ριον,¹ καὶ μετ' ἐκεῖνοι στρατεύσαντες πάντα ἐφ'
 ὅσα ὁρμῆσαι προήλθον κατεπραξαν οἱ δὲ τῇ
 συναρχοῦ αὐτοῦ Φαβίου Καισάρου σινεξεληθοῦτες
 οὐ μόνον οὐκ ἐκινῶσθαι, ἀλλὰ καὶ το στρατοῦ
 δοκεῖσθαι εἰς τὴν πόλιν ἡλθόντες καὶ ἐθροῖ βου
 ῶν οἱ Τερσηνοὶ τὸν το μαθόντες ἐπεχειρήσαν
 αὐτοῖς καὶ τότε μετ' οἱ προτερον ἐξῆλθον τῆς

BOOK V

For the men from time to time in control of affairs when they became unable to restrain the people by any other method stirred up purposely war after war in order that they might be kept busy attending to those conflicts and not disturb themselves about the land.

At any rate they were so inflamed with rage by each of the two as to promise victory under oath to their generals, with regard to the immediate attack they thought themselves actually lords of destiny.

It is natural for the majority of the human race to quarrel with an opposing force even beyond what is to its own advantage, and upon those who yield to bestow a benefit in turn even beyond its power.

Zonaras 7, 17

action many injuries were received by the citizens both from one another and from the enemy. For the nobles, being unable to restrain the people in any other way, stirred up purposely war after war in order that being busied therewith they might not disturb themselves about the land. But after a time some persons began to suspect what was going on, and would not permit either of the consuls or praetors to be appointed by the nobles, but desired to choose one of them themselves from the patricians. Upon gaining this point they selected Spurius Furius, and accompanying with him accompanied with enthusiasm all the objects for which they had set out. But those who took the field with his colleague, Lucius Fabius, not only displayed no energy, but abandoned their camp, came to the city, and raised a tumult, until the Etruscans, learning of it, assailed them. Even then, in fact, they

- 21 "Ὅτι οἱ Φίβιοι ἐπὶ τῷ γένει καὶ τῇ πλουσίᾳ ὁμοία τοῖς ἰρίστοις φηροῦντες ὡς ταχίστα αὐτοὺς ἀθιμολοῦντας εἶδον· ὅταν γὰρ τινεὶ ἐς πολλὰς ἡμέρας καὶ δυσχερεῖς πράξεις ἐμπέσωσιν, οὔτε τι βουλευμα πρὸς τὸ πλεῖστον καὶ πρὸς τὸ ἀβροῦ των κινδύνων ἐξελεῖν δύναται, καὶ τῶν ἔργων καὶ τὰ πικρὰ ραδίᾳ ἀπὸ γνῶσκουσιν, καὶ τούτου τὰς τε γυναικας παρὰ τὸ εἶκος καὶ ταῖς δοξαῖς ἀναπίπτουσι καὶ τὰ πράγματα ἰκνέσθαι ὡς καὶ μίτην πονησοῦτες προίεσθαι καὶ τέλος ἐπιτρέψαντες σφας τοῖς ἐκ τῆς ἰασηνίου παραλήγουσι ἀναμενέουσι πανθ' ὅσα αὖ ἡ συντοχία ἐνέγκη. M 34 p 1

Ζηνατας 7. 17

πόλεως πρὶν τῶν δημιουργῶν τινος συμφρονῆσαι τοῖς δυνατοῖς, ἡγήνευσαντο δὲ προθύμως καὶ πολλοὶ μὲν τῶν πολεμῶν σιεφθεῖναι· σιγνοὶ δὲ καὶ αὐτοὶ ἀπέθανον· ἔπεσε δὲ καὶ ὁ εἰς τὸν ὑπὸ τῶν Μαλιῶν, ὁ δὲ ὁμιλὸν στρατηγὸν τὸ τρίτον τοῦ Μαλιῶν ἐλάτο.

Καὶ πολέμους αὐθις αὐτοῖς ἐπειρηκετο πρὸς τοὺς Γερσηνοῖν ἀθιμῶσι δὲ Ῥωμαῖοις καὶ ἀποροῦσιν πρὸς ταῖς ἐχθροῖς ἀντικαταστήσιν, οἱ Φίβιοι ἐπεκουρῆσαν· ἐξ γὰρ ὄντες καὶ τριακοσίοι, ὡς ἀθιμολοῦντας εἶδον αὐτοὺς καὶ μήτε τι βουλευόμενοις λυσίτελες καὶ ἀπυγνῶσκοντας ἅπαντα, τὸν πρὸς τοὺς Γερσηνοὺς ἐπεδεξατο πολέμον· αὐτοὶ δὲ ἐκείτῳ προθυμηθέντες μαχεσασθαι καὶ τοῖς σώμασι καὶ τοῖς χρημασί· καὶ τι χωρίον κατα-

καὶ αἵτες αἱτοι Bk, αἵτες γὰρ αἱτοι Mb.

BOOK V

The Fabii, who on the basis of birth and wealth 22-66
 were as proud-spirited as the noblest, very quickly
 saw that they [the Romans] were defeated. For
 when men involve themselves in undertakings at
 once numerous and arduous, they can discover no
 device for confronting the multitude and array of
 dangers, and give up as hopeless quite easy projects
 after which they lose their spirit, strange to say,
 as well as their confidence, and voluntarily abandon
 matters in hand with the idea that their labor will
 be in vain, finally they surrender themselves to the
 uncertain dispensations of Heaven and await what-
 ever Chance may bring.

Zonaras 7, 17

did not march out of the city until some of the tribunes
 came to an agreement with the nobles. Still, they
 fought vigorously and destroyed many of the enemy
 and not a few of their own number also were killed.
 One of the consuls, M. Fabius, likewise fell, the
 populace chose M. Fabius praetor for the third time.

Again a war was waged against them by the 22-67
 Etruscans. And when the Romans were defeated
 and at a loss to know how they should withstand the
 enemy, the Fabii came to their aid. These three
 hundred and six in number when they saw that the
 Romans were defeated were not following profitable
 counsels, and were desiring of their own cause,
 took upon themselves the burden of the war against
 the Etruscans, offering to carry on the conflict
 zealously and by themselves with their persons and with
 their wealth. They occupied and fortified an ad-

The second "M. Fabius" is evidently an error of Zonaras.
 The name should be Fabius.

2 Ὅτι οἱ Φαβιοὶ ἔξ καὶ τριακόσιοι ὄντες ὑπὸ
 Τυρσηνοῖν ἀνηρέθησαν καὶ γὰρ πῶς τὸ δι'
 ἀνδρείας¹ πίστιν ἄγκυνμενον ὑπ' αὐτοῦ τοῖς θρά-
 σους παλλίαις φθείρεται, τὸ τε δι' εὐτυχίαν
 αὐχοῦν ἐς τούναντιον ἐκφρονῆσαν ἐκπίπτει.—
 M. 39 (p. 151).

3 Οὕς οἱ Ῥωμαῖοι μεζάνων ἢ κατὰ ἀριθμὸν τῶν
 ἀπαγενομένων καὶ ἰδία καὶ κοινῇ ἐπενθῆσαι. ἦν
 μὲν γὰρ ἐκείνος ἄλλαις τε καὶ ἐν εὐπατρίδαίς οὐ
 σμικρός, πρὸς δὲ ἡ τὴν ἀξίωσιν το τε φρόνημα
 αὐτῶν πύσαν σφᾶν ἀπολωλέναι τὴν ἰσχὺν ἐνο-
 μιζον. καὶ δια τοῦτο τὴν τε ἡμέραν ἐν ἣ διεφθάρ-
 ρησαν ἐς τὰς μαρὰς ἐνεγραψαι, καὶ τὰς πύλας
 δι' ὧν ἐξεστρατευσαν ἐν ἀτιμία ἐποιήσαντο, ὥστε
 μηδένα δι' αὐτῶν ἄρχοντα διεναι καὶ Τίτου
 Μεντηίου τοῦ στρατηγοῦ ἐπὶ γὰρ τούτου τὸ
 πάθος ἐγένετο) κατηγορηθέντος ὕστερον ἐν τῇ

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λαβαντες ἐπὶ καιροῖν ἐνετειχίσαντο, ὅθεν ὀρμιώμενο.
 πάντα τὰ τῶν πολεμίων ἡγοῦν, τὴν Τυρσηνῶν μηδέ
 ἐς χεῖρας αὐτοῖς ἵεναι θαρρούντων, εἰ δὲ καὶ ποτε
 συμμίσγειαν, ἐλαττουμένων παρὰ πολὺ. προσλαβί-
 μενοι δὲ καὶ συμμαχοὺς οἱ Τυρσηνοὶ ἐν ἰλωδεῖ
 χοιρίῳ ἐλυχῆσαν, καὶ ἀφυλακτοὺς ἐπελθόντας
 αὐτοῖς τοὺς Φαβίους ὑπο τοῦ πύκτου νικᾶν, περι-
 στοίχισαν καὶ πάντα ἐφύκνουν. καὶ παντελῶς
 το γένος αὐτῶν ἐξέλιπεν ἢν, εἰ μὴ εἰς τις οἶκοι
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¹ ἀνδρείαις Bk. ἀνδρείαις Me

BOOK V

The Fabii, three hundred and six in number were killed by the Etruscans. Thus the arrogance which arises from confidence in one's valour is oftentimes brought to naught by this very boldness, and the boastfulness which comes from good fortune runs mad and suffers a complete reverse.

For these the Romans grieved, both in private and with public demonstrations, to a greater degree than the number of the lost would seem to warrant. That number was not small, to be sure, especially since it was composed entirely of patricians, but they further felt, when they stopped to consider the reputation and the resolute spirit of these men, that all their strength had perished. For this reason they inscribed among the accursed days the one on which these men had been destroyed and put under the ban the gates through which they had marched out, so that no magistrate might pass through them. And they condemned to death Titus Menenius, the prætor, for it was in his year that the disaster took place when he was later accused before the people

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advantageous position from which as a base they ravaged the entire hostile domain, since the Etruscans would not even venture to engage in combat with them, or, if they ever did join issue, were decisively defeated. But, upon the accession of allies the Etruscans laid an ambuscade in a wooded spot, and when the Fabii, as masters of the whole field, assailed them incautiously, they surrounded and slew them all. And their race would have entirely disappeared, had not one of them

σημῶν ὅτι μητ' ἑκεῖνοι ἤμυνε¹ καὶ μάχη μετὰ
τουθ' ἐτήθη κατεψηφίσαντο V 4 p 375

24, 5 Διωνὸς τ' Ἰβλίου ἐπειδὴ διῆρξεν² εἰσιγγιγον
καὶ χρηματὶ ἐξημώσαν, οὔτε περὶ τοῦ σώματος
εἰς κινουμένων καταστήσαντες³ "Ikk Διων. p. 146, 21.

Notae T. 17.

κατελέφθη δια νεότητα, ἀφ' οὔτερ αὐθις εἰς
ἐπειτα ἤνθησαν.

Ἰων δὲ ψάβειν οὕτω φθα εἴπω οἱ Ρωμαῖοι
μᾶλα παρα τοῖς Γερσηνων ἐλακωθῆσαι εἶπε
πρὸς μὲν τοὺς πολέμους σπονδὰς ἐποιεσάντο,
τραπομνυσι δ' ἐπ' ἡλλήλοισι ἐπράξαν πολλά καὶ
ᾄδου ὡς μήδε τοῖς στρατῶν ἡγῶν ἀποσχεσθαι το
πληθὺς τοὺς τε γὰρ, ὑπηρείας αὐτὸν ἐπαιον καὶ
ταῖς μετὰ τοὺς κατεκλιν, αὐτοὺς τε τοὺς στρατη
γῶνς ὑπ' αὐτῶν ἡγῶν ἐπὶ πασῇ προφασει καὶ
μεζῶνι καὶ ελαττω⁴ ἰσχυρῶν ὅν Κλαυδίου καὶ
παρ αὐτῇ τῇ ἐρχῃ ἐς τοὺς δεσμοτηρίων ἐμθάλει
ἐροίλευσαι. τοῦτ' ἐταί τοῖς ἡναγισαῦταις ἀπαιτα
καὶ ὅτι τοὺς συστρατευσάμενους αὐτῶν ἔδεκτεν
σεῖ ἐπεὶ ἡ τοὺς ἡναγισαῦταις ἐν μάχῃ ἐνέδοσαν
ἡ δὲ αὖτε εἰς αὐτὸν ἐπὶ τῇ ἡγῶν. ὅτε τὶ οἱ στρατιώ
ται μέγα ἡμωρῆσαν. ἡ στρατηγῶν εἰς δεκάδας
αὐτοὺς ἡρῶν, ἐν αὐτῶν ἐξ ἑκάστης δεκάδος
τοὺς κλεῖνους λαχοῖντα θανάτῳ ἐκλαζεν ἀπελθόντα
ἐκ τῆς ἐρχῃ ἐν ἡλαυδοῖσι εὐθὺς οἱ τοὶ πληθύνους
εἰς ἀγῶνα κατεστήσαν, καὶ οὐ κατεψηφίσαντο μὲν.

¹ μήτ' Βκ., μή Μα.

² ἐκείνους τ' ἡμῶνς. ἢ ὡς ἐκείνους ἡμῶνς. ἢ ὡς ἡμῶνς. Μα.

³ ἐπὶ ἡττῇ ἡμῶνς. ἢ ὡς ἐπὶ ἡττῇ ἡμῶνς. ἢ ὡς ἐπὶ ἡττῇ ἡμῶνς.

⁴ καταστήσαντες. ἢ ἀποστήσαντες. ἢ ὡς.

BOOK V

of having failed to assist the Fabii and of having been defeated subsequently in battle.

Dio, Book VI. "When he had ended his term of office, they indicted him and imposed a fine, but neither brought him into danger of his life."

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because of his youth been left at home in his descendants the family later attained renewed renown.

After the Fabii had thus been destroyed the Romans suffered many injuries at the hands of the Piræneis. Subsequently they concluded a peace with the enemy but turning against one another committed many outrages, in fact, the populace did not refrain from attacking even the prætors. The client their assistants and slattered their faces and made the prætors themselves submit to investigation on every pretext great and small. Thus, they actually planned to throw Appius Claudius into prison in the very midst of his term of office, manifest as he persistently opposed them at every point and had decimated the troops who served under him because of their giving way before the Volsci in battle. Now decimation was the following sort of process. When the soldiers had committed any grave offence the leader told them off in groups of ten, and taking one part of each ten who had drawn the lot he would punish by death. Upon Claudius' retirement from office the popular party straightway brought him to trial, and though they

¹ Bunsenian edition has this fragment continued under name of C. Fabius Pictor, and he was therefore referred to by Livy 2, 52 in spite of fact that it is quoted from Book VI. But the book numbers are of a grossly early date. Von Otsch refers to Pomponius, p. 423, cf. Livy, 4, 40, 4).

22 Ὅτι οἱ εὐπατριδαὶ φανερώς μὲν οὐ πυννὴ πλην
 βραχέων ἐπιθειάζοντές τινα ἀντέπραττον, λαθρῶ
 δὲ συχνούς τῶν θρασυτάτων ἐφόνευσαν ἐννεα γὰρ
 ποτὲ δημαρχοὶ πυρὶ ὑπο τοῦ δήμου ἰδυθήσαν
 ἀλλ' οὔτε τοῦτο τοὺς λοιποὺς ἐπέσχευεν, πολλῶι τε¹
 πλείονα ἐλπίδα οἱ μετὰ ταῦτα ἄναι δημαρχοῦντες
 ἐκ τῆς ἑαυτῶν φιλονεικίας ἢ ὅσος ἐκ τῆς ἐκείνων
 συμφορᾶς λαμβανόντες, οὐκ ἡμβλύνοντο, ἰλλὰ

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τὴν ψῆφον δὲ υπερβήμενον, ἐν ἀνιγκῇ αὐτὸν
 αὐτοχειρίας κατεστήσαι. καὶ τινες δὲ τῶν δημαρ-
 χῶν ἄλλα τε κατὰ τῶν εὐπατριδῶν συνεγράψαν
 καὶ το ἐξεῖναι τῷ πληθει καὶ καθ' ἑαυτο συνίναμι
 καὶ ἄνευ ἐκείνων βουλευεσθαι καὶ χρηματίζειν
 πικρῶς ὅσα ἂν ἐβελήσῃ κῶν τις ἐπ' αἰτία τινὴ
 παρὰ τῶν στρατηγῶν προσημνηθῇ,² ἐκκληστον ἐπὶ
 ταῦτοις τὸν δῆμον δίκαιζειν ἔταξαν. καὶ τοὺς
 κτορανομοὺς δὲ καὶ τοὺς δημαρχοὺς ἐπηνέστησαν.
 ἵνα πλείστοις τοὺς αὐτῶν προσημνητοὺς ἔχῃσι.

Πραττομένων δὲ τούτων οἱ εὐπατριδαὶ φανερώς
 μὲν οὐ πυννὴ ἀντέπραττον πλην βραχέων, λαθρῶ
 δὲ συχνούς τῶν θρασυτάτων ἐφόνευσαν. ἀλλ' οὔτε
 τοῦτο τοὺς λοιποὺς ἐπέσχευεν οὔθ' ὅτι ποτὲ ἐννεα
 δημαρχοὶ πυρὶ ὑπο τοῦ δήμου ἰδυθήσαν οὐ μόνον
 γὰρ οἱ μετὰ ταῦτα δημαρχοῦντες οὐκ ἡμβλύνοντο,

¹ πολλὰ τε Ba., πάλαι Ma.

² προσημνηθῇ Dindl., προσημνηθῇ ε. Ac., προσημνηθῇ Is

BOOK V

The patricians openly took scarcely any retaliatory measures, except in a few cases, where they appeared to Heaven for vengeance, but they secretly slaughtered a number of the boldest spirits. Thus, the tribunes on one occasion were delivered to the flames by the populace. This did not, however, deter the others, on the contrary those who in turn held the tribuneship afterwards derived far more encouragement from their own eagerness for the struggle than fear from the fate of the predecessors. Hence, far from being disheartened they were even

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fared to condemn him, they forced him, by postponing the vote to commit suicide. And among the measures introduced by some of the tribunes to the prejudice of the patrician interests was the permitting the populace to convene separately and without interference from the patricians to deliberate upon and transact as much business as they pleased. They also obtained that if any one for any cause should have an excessive penalty imposed upon him by the praetors the populace might thereupon have the case appealed to them and decide it. And they increased the number of aediles and tribunes in order to have a large body of persons to act as their champions.

During the progress of these events the patricians openly took scarcely any retaliatory measures, except in a few cases, but secretly slaughtered a number of the boldest spirits. Neither was, however, nor the fact that on one occasion the tribunes were delivered to the flames by the populace deterred the others. Not only were those who subsequently held the

καὶ ἐπὶ μάλλον ὑπ' αὐτῶν τούτων ἐθρασυνοῦντο
 2 τοὺς τε γὰρ ὑπολλυμένους ἐς δίκαιωμα τῆς ὑπὲρ
 ἑαυτῶν τιμῆς ῥίπης προεβήλλοντο, καὶ αὐτοὶ μεγάλην
 ἡδονὴν ἐκ τοῦ κατὰ παραδοξίαν ἀκινδύνως περιέ-
 σεσθαι νομίζειν προσετίθεντο. ὥστε καὶ τῶν
 εὐπατριδῶν τινες, ἐπειδὴ μὴδὲν ἄλλως ἦνυτον,
 ἐς τὰ τοῦ πλήθους νομίσματα μεταστῆναι τὴν
 γὰρ ταπεινότητα αὐτῶν πολὺν κρείττω¹ πρὸς τὰς
 τῆς ὁμηρχικῆς ἰσχύος ἐπιθίμιας τῆς τῶν σφε-
 τερωὶ καλλωπισματικῇ ἀσθενείας ἐνομίζον εἶναι,
 καὶ μάλιστα² ὅτι καὶ δευτεροὶ καὶ τρίτον ἐπὶ
 πλείων τε ἔτι καὶ περ κωλύθεν τό τινα δις³ τὴν
 ἀρχὴν λαμβάνειν, συχνῶν καὶ ἐφεξῆς ἐδημάρχουν.
 — M. 40 (p. 152).

- 3 "Ὅτι ἐς ταῦτα οὐ³ ὅμιλος ὑπ' αὐτῶν τῶν εὐπα-
 τριδῶν προήχθη ὃ γὰρ τοι ὑπὲρ ἑαυτῶν ἡγοῖτο
 ποιεῖν, τοὺς πολέμους τινες αἱεὶ παρασκευάζειν
 σφίσιν, ὅπως ὑπὸ γε τῶν ἔξωθεν κινδύνων σω-
 φρονεῖν ἀναγκαζῶνται, ταῦτα θρασύτερους αὐτοὺς
 ἀπειργαζέτο· οὔτε γὰρ στρατεύει, εἰ μὴ λαβοῖεν

Στοιχεῖα 7. 17

ἀλλὰ μάλλον καὶ ἐθρασύνοντο. εἰς τοῦτο ὑπὸ τῶν
 εὐπατριδῶν προήχθη ὁ ὅμιλος· οὔτε γὰρ στρα-
 τεύειν ἐπειθοῖτο πολέμιον ἐπικειμένον, εἰ μὴ οἷον

¹ ἐκείνη supplied by Mai.
² & added by Hecuba.

³ δις supplied by v. Hecuba

BOOK V

the more emboldened by those very proceedings. For they put forward the death of the former tribunes as a justification of the vengeance they were going to take in their own behalf, and personally they got great pleasure out of the belief that they might, after all, accomplish the unexpected and come through unhurt. The consequence was that some of the patricians, being unable to effect anything otherwise, transferred themselves to the ranks of the populace, they thought its humble condition, in view of their desire for the tribunician power, far preferable to the weakness of their own ornamental distinctions, especially since many held the office a second and third and even a greater number of times, and that in succession, a thing which was forbidden to take the position twice.

In this state was the populace brought by the patricians themselves. For the policy which the latter pursued with an eye to their own advantage—that of always having some wars in readiness for them, so that the people might be compelled by the dangers from without to practise moderation—was a policy that only rendered the people bolder. By

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tribuneship not disheartened, but they were actually the more emboldened. To this state was the populace brought by the patricians. They would not obey the summons to go on a campaign, though

ὅν ἐκαστοτε ἐπώρεγοντο, βαλυνμένοι καὶ ἄπρο
θιμως ὅποτε ἐξελθοίεν ἀγωνιζόμενοι πανθ' ὅσ
ἤθελον ἐπράττειν κῆρ τούτῃ καὶ ἄλλῃως οἶκ
αἰγοὶ τῶν πλησιοχωρῶν σφίσι, τῇ ἐκείνων
διχαστασίᾳ πλέον ἢ τῇ ἐαυτῶν δυνάμει θαρ
ραῖντες, ἐνεωτέριζον. M 11 (p. 152).

- 2) "Ὅτι οἱ Ἀκούοι το τε Τούσκουλον λαβόντες
καὶ Μάρκοι Μιρουκίον νικησάντες ἐν φρονηματι
ἐγέροντο, ὥστε καὶ τοῖς πρεσβέσι τοῖς τῶν Ῥω
μαίων, αὐς ἐπὶ τῇ τῶν χωρὶν καταληψεί αἰτίῳ
μενοί σφας ἐπέψαν, πρὸς μὲν το ἐπίκλημα
μηδεὶ ἀποκρινασθαι ὄρῶν δε τινα δια τοῦ στρα
τηγοῦ σφῶν Κοιλίου Γρικχίν δειξάντες, πρὸς
ἐκείνην, εἴ τι βούλοιντο λέγειν αὐτοὺς κελεῦσαι
—U^a 1 (p. 373).

- 2 "Ὅτι πυθόμενοι οἱ Ῥωμαῖοι τὸν Μιρουκίον ἐν
κοιλῷ τινι καὶ λοχμῷδε τυτῶ μετὰ τῶν ἀπεί-

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ἰσχυροῦ ἐτυχον, καὶ εἴ ποτε δ' ἐξῆλθον, ἄπρο
θιμως ἐμάχοντο, εἴ μὴ πανθ' ὅσα ἐβούλοντο
ἦνυσαν κῆρ τευθεν πολλοὶ τῶν προσοικῶν αὐταῖς
τῇ ἐκείνων διχαστασίᾳ πλέον ἢ τῇ ἐαυτῶν
θαρραῖντες ἰσχυρὴν ἐνεωτέρισαν

Ἦν ἦσαν καὶ Αἰκούϊ, οἱ Μάρκον Μιρουκίον
στρατηγούντα τυτε νικησάντες ἐφρονηματισθῆσαι.
μαθόντες δὲ τὸν Μιρουκίον νικημένον οἱ ἐν τῇ
Ῥώμῃ δικτατορὰ Λουκίον Κεῖντιον εἴλαιντο.

¹ καὶ τὸν suppl. ed. by Cary, in accordance with Wolff's trans-
lation. Cf. further the fragment above.

BOOK V

refusing to go on a campaign unless they obtained in each instance the objects for which they were striving, and by contending listlessly whenever they did take the field they accomplished all that they desired. Meanwhile, as a matter of fact, not a few of the neighbouring tribes, relying on the disunion of the others, more than on their own power, kept revolting.

The Aequi, after capturing Tuscanum and capturing Marcus Minucius, became so proud that when Roman ambassadors were sent to deal with them regarding the seizure of the place, they made no answer at all to the censure but after consulting by the mouth of their general Cloelius Gracchus a certain oak made them speak to it if they desired anything.

The Romans on learning that Minucius with some followers had been intercepted in a bushy place elected as dictator against the enemy Lucius

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were threatening, unless they secured the objects for which they were striving, and if they ever did take the field they fought listlessly unless they had accomplished all that they desired. Hence many of the tribes, relying more on their relying on the disunion of their foes more than on their own strength, revolted.

Among these were the Aequi, who after consulting at this time Marcus Minucius, the dictator became filled with pride. The next in Rome learning that Minucius had been defeated, chose as dictator Lucius Quinctius, who was a poor man and had

λῆφθαι δικτατορα ἐπ' αὐτοῖς Λοικίων Κασέτιος ἰ
 καί περ πενήτα ὄντα το τε γηδίον ὁ μόνον αὐτῷ
 ἵππῳ ἔρχει αἵτου χεῖρα τότε γεωργῶντα προχειρί
 σαντε ἔς τε γὰρ τὰ ἄλλα ὁμοίως τοῖς πρώτοις
 ἀρετῇ ἦν καὶ σωφροσύνῃ διετρεπεν καίτοι τὰς
 κομὰς ἐκ πλοκαμύων ἀνείκας, ἐφ' οὗ ὁ καὶ Κίγκι
 ρατὶς ἐπωνομασθῆναι ἤρξατο.

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πενήτα μὲν ἄ. ὄρα καὶ γεωργίᾳ σιμυζήκοντα ἔς
 ἀρετῇ, ἐκ καὶ σωφροσύνῃ διατρεπτή καίτοι τὰς
 κομὰς ἐκ πλοκαμύων ἀνείκας, καὶ Κικέρωντος
 ἐπωνομασθῆναι ἤρξατο. οὗτοι οὖν δικτατορὶ προχειρισθέντες καὶ
 αὐτὸν ἡμέτερον ἐκστρατεύσαντες, καὶ ταχέως ἐν ἀσφαλείᾳ
 χρησάμενός τε καὶ τοῖς ἄλλοις προσβάλλων μετὰ
 τοῖς Μιννοκίω πλείστοις μετ' ἐπιβόῃ τοῖς δ' ἄλ
 λοις, ἐξωλέθησαν οἱ ἐπὶ ζήγρον ἐσαγαγόντες ἀφίκεται
 ἡ ἐκ πρυμνίας ἐπὶ ζήγρον τοιαῦτα τις ἦν σταυροῦ
 οὐκ οὐδ' αὖτε ἐν ἀσφαλείᾳ ἐξελθόντες ἀλλήλων ἐν
 τῇ γῇ κατεπληγμένοι καὶ αὐτοὶ ἐπετίθεντο ἑκατέρω
 σιν ἑτέροις, καὶ διὰ μέσας τούτων τοὺς ἀλλήλους
 τρυφῶντες γυμναζόντες ὁ τοῖς μὲν ἐκείνοις λαμπρότητα
 πάλιν δ' αὖτε τοῖς πασχεύοντες ἔφερεν ὥστε
 τῶν τοῖς τοῖς παθόντες προχειρισθῆναι θανάτων.
 καὶ πάλιν δ' αὖτε τοῖς Κορινθίοις, καὶ ταχέως ἐλθόν
 τες ἄλλοι καὶ τῶν Μιννοκίων διὰ τὴν ἡττάν τὴν
 στρατιην ἀφείλετο, καὶ αὐτὸς ἐπέθετο τὴν ἰρχὴν

Λοικίων 71

1. Οἱ μὲν τοὶ Ῥωμαῖοι οὐκ οὐκ ἐσχέκασιν πύλε
 μηδὲ ὅς ἐκ ἐκείνων συνεστήθη καὶ φιλοφρονέωνται οἱ

BOOK V

Quinctius, in spite of the fact that he was a poor man and at the time was engaged in tillage with his own hands the little piece of ground which was his sole possession. For in addition to being the equal to the foremost in general valour he was distinguished for his moderation, though he did let his hair grow in curls from which practice he received the nickname of Cincinnatus.

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devoted his life to farming, but was distinguished for his excellent and moderate, though he did let his hair grow in curls, whence he was named Cincinnatus. He, upon being elected dictator, took the field that very day, used wariness as well as speed, and joining with Minucius in attacking the Aquicludians, great numbers of them were captured, the rest were, too, latter he led under the yoke and then released. The nature of the yoke was somewhat as follows. The Romans used to fix in the ground two poles, upright wooden beams, that is to say, with a space between them, and across them they would lay a transverse beam, through the frame thus formed they then the captives walked. This conferred great distress upon the side that conducted the pursuit in but vast distance upon the side that endured, so that some preferred to die rather than submit to any such treatment. Cincinnatus also captured a city of theirs called Cora, and then returned, he removed Minucius from his praetorship because of his defeat and resigned his own office.

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8. The Romans, however, now had a war on a 407
their hands at home, in which their adversaries

* If this paragraph refers to the attack on the under the
legion of the army, it is out of a proper place.

DIOS ROMAN HISTORY

Ζουήρια 7, 18.

νικτὸς ἐπεξέλθειτε, ἐξυπναιῶς τοῖς ἡαπτιῶσις
ἐκρίθησαι. οὐδ' ἰμῶν καὶ τότε οἱ πρῶτον ἐν
τοῖς ὅπλοις ἐμετα πρὶν τι πλέον σchein ταν
εἰπατρὸν ἐπὶ ἐλθόντες, οὐ γὰρ τῆς στασιμότητος
ἐκρίθησαν μὲν αὐτοῖς, πολλοὺς δὲ τὸν σφετέρῳ
ἀπέβαλον.

Διὰ ταῦτα τῶν τοις Ῥωμαῖσι καὶ δα τῆς
τῆς αἰσθητικῆς, τοῖς τε πρὸς ἀλλήλους
ὑπελλογῆσαι ἐκλήμην, καὶ τῆς πολιτικῆς
ἰσότητος ποιησάσθαι ἐψηφίσαντο καὶ τρεῖς
ἄνδρας εἰς τὴν Ἰλλυρία εἰς τὰς Ῥώμης καὶ τὰ
παρ' ἐκείνους ἔθνη πεπομφέναι καὶ κομισθῆναι
αὐτῶν τῆς τε ἄλλης ἀρχῆς καὶ τῶν τοις ἐκαστῶν
κατελυσαν, καὶ ἄνδρας ἀκὼ ἐκ τῶν πρῶτον
αὐθι, λοιπὰ καὶ Ἄπτιον Κλαύδιον Τίτον τε
Γερουσίῳ ἀπέδεξαν κατὰ τὸν ἑαυτὸν ἐκείνους
στρατηγούς αὐτοκράτορας καὶ Ῥώμης αὐτοῖς
συνγρῆψαι ἐπέτελεσαι, μηδὲν αὖτε εἰς ἐκ
σῆμα ὑπ' αὐτῶν γενεσθῆαι προσεψηφίσαντο, ὅ
πρῶτον οἱ δὲ τῶν ἀρχόντων πλὴν τῶν δικαίων
ἐκείνων ἤρξαι τε οἱ αὐτοὶ ἐφ' ἑαυτοὺς ἐκαστος
ἐναλλαξὶν τὸ πρῶτον σχῆμα τῆς ἡγεμονίας λαμβάνοντες
καὶ νόμους συνγρῆψαντες εἰς τὴν ἑαυτῶν ἐξ
εἴησαν οἱ ἐπεὶ τισὶν ἴδοντες, ἐκ τῶν οἱ αὐτοὶ εἰς
Ῥώμην καὶ κυρῶντες σάντα ἐκείνην ἔστησαν
δεκα ὅσα γὰρ φιλακῆς ἐκρίθησαν, ἄξια ἐκ
σάντα οἱ ἐθῆσαν ἰζοῦντο.

Ἰκενοί με οὖν τοι εἰσαὶ ἀνυσσῆσαι, ἰβήκας
τῆς ἀρχῆς, ἔπειτα οὐδ' αὐτοῖς ἀνέστησαν, δεκά ὅσα
ἐπὶ κατελυσαν τῆς πολιτικῆς χειροτονηθέντες,
ἰβήκας, πῆτες γὰρ ἄμα ἀπο τῆς ἡγεμονίας
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Zonaras 7, 18.

were slaves and some exiles who made an attack unexpectedly by night and secured possession of the Capitol. For this, too, the multitude did not take up arms until some farther concessions had been wrung from the patricians. Then they assented to rebels and overcame them, and lost many of their own men.

For these reasons accordingly and because of certain portents the Romans became sobered, and passed their ancient grievances and voted over to dis-see 49 the rights of citizenship on a surer basis. And they sent three men to Greece to serve the laws and the customs of the people there. Upon the return of the commission they abolished all the magistracies, including that of the tribunes, and chose instead eight of the foremost men and appointed Aulus Claudius and Titus Cicerilius praetors with absolute power for that year. They em-see 451 powered them to execute laws, and forever voted that no appeal could be taken from their power granted, previously to none of the magistrates except the dictators. These men and swayed for a day, assuming by turns the dignity of rulership. They also compiled laws which they exposed to view in the Forum. When the laws were found acceptable to all they were brought before the people and after receiving their ratification were inscribed on tablets for records that were deemed worthy of safe-keeping upon to be preserved on tables.

The above mentioned magistrates were term-see 450 their office at the expiration of the year, but two more chosen anew for the overthrow of the state as it almost seemed. cannot grief. For this was held sway at once on equal terms, and chose from among the

- 3 Ὅτι καὶ τὰ ἐν τοῖς στρατοπέδοις καὶ τὰ ἐν τῇ
 ἄστει ἐπαρὰχθῆ· οἳ τε γὰρ στρατευόμενοι φιλο-
 ρεΐειά τοῦ μῦθου τοῖς τῆν ἀνάστασιν ἔχουσι
 προχέουσαι καὶ τὰ κοινὰ καὶ τὰ οἰκεία ἐθέλονται
 προεῖναι, καὶ ἐκείνοι οὐχ ὅτι τοῖς ἐπο τοῖς ἐναν-
 τίων ἀπολλυμένοι σφοδρῶς ἔχαιρον, ἀλλὰ καὶ αὐτοὶ
 πολλοὺς τῶν ἐραστικῶν τῶν τὰ τοῦ πληθύνει

Ζωπατὸς 7, 18.

καὶ ῥαβδίσκου, ἐκ τῶν εὐπατριδῶν θρασυτάτους
 ἐκλεξαμένοι πολλοὺς οἳ αἶψαν ἐπειρήσαντο καὶ βίαια
 ὄψεσθαι ποτὶ ἐπ' ἐξέστη τοῦ ἐπὶ τῆς ἀγίας ἵππας ἐν
 ὅσῃ σφίστι προσεγγίζαν ἐν ταῖς αἰσχρο-
 μωγῶν τε ἀφ' ὧν οὐχ ὁμοῦναι ἀλλὰ καὶ
 διαφέρει μετὰ τῶν Ῥωμαίων μετισταθμίσαι ἐμελλόν.

Ἄλλοι οὖν λέγουσι ὅτι οὐκ ἐκείνοι οὕτως ποτὶ
 ἐγγίνοντο, οἳ ἐκ ἐμμελῆσιν καὶ οἳ ἐκ μῶν ταῖς
 ἐπὶ τῆς ἀγίας, ἀλλὰ καὶ τὰ ἐκ αὐτῶν τῆς ἀρχῆς αὐτοῖς
 ἐμμελῆσιν ἐπὶ τοῖς περὶ τῆς ἀγίας μεμνημένοι βίαια τῆς
 πύλης κατεχόντες καὶ μὲν τῆς βίαιας ἐπὶ τοῖς
 ἐμμελῆσιν ἐπὶ τῶν ἀγίων μὴ συνελθόντες παύσαντες
 αὐτοὺς. Ἀκούοντες δὲ καὶ Σέξουσι περὶ τῶν Ῥωμαίων
 κατὰ τῶν Ῥωμαίων ποτὶ τοῖς ἐπὶ τῆς ἀγίας αὐτοῖς
 περὶ τῶν ἀγίων ποτὶ τῶν ἀγίων ποτὶ τῶν ἀγίων ποτὶ
 μὲν ἐπὶ τῶν ἀγίων ποτὶ τῶν ἀγίων ποτὶ τῶν ἀγίων ποτὶ
 Σέξουσι μετ' Ὀππίου καὶ Ἀππίου Κλαυδίου κατὰ
 χώροις ἵμεναν οἳ οὐ οὐκ ἐπὶ τοῖς πολεμικοῖς
 ἐστράτευσαν.

Πᾶσα μὲντοι ἄπλοος καὶ τὰ ἐν τῇ ἄστει καὶ
 τὰ ἐν τοῖς στρατοπέδοις τετρακτὸς κατεπείθη
 στασὶς ἀπὸ τῆς περὶ τῆς ἀγίας ἐμμελῆσιν γὰρ ἐπὶ τῶν

BOOK V

Affairs of camp and state alike were thrown into confusion. For the men under arms, eagerly vying with one another to prevent any success from attending those who held the power, voluntarily disregarded both the public and their own personal interests, while those in the city not only took pleasure in the death of their opponents at the hands of the enemy, but themselves likewise

Zenaræ 7, 18.

patrimonia some most brazen youths, through whose agency they committed many acts of violence. At last, toward the end of the year, they compelled some few additional statutes written upon twelve tables, all of which were the product of their own arbitrary judgment. From these not unreasonably greater disputes were destined to fall to the lot of the Romans.

The so-called twelve tables were thus created at that time. But besides doing this the lawgivers in question, when their year of office had expired, still remained in control of affairs, occupying the city by force, and they would not even convene the senate or the people, lest if they came together, they should dispose of them. And when the Aequi and the Sabines now stirred up war against the Romans, these officials by arrangement with their adherents arranged to have the conduct of the wars entrusted to them. Thus, of the decemvirs Servius Oppius and Appius Claudius alone remained at home, the latter eight set out against the enemy.

Absolutely all the affairs, however, of state and camp alike were thrown into confusion and hence contention again arose. For the leaders of the army

πραγμάτων ἐκ τροπῶν ὅτι τινα ἐπ' ἐθέλει
 εἶναι καὶ ταῦτα ποιεῖς οἱ σμικρὰ σφωδίστη
 τεχέει. Μ. 12, 1, 13.

Νοῦατος 7, 19.

τῶν Σαρδίων γῆν οἱ στρατάρχαι Λακίνοι τινα
 Σικίαν ἄκρον τε τοῦ πολέμου καὶ ἐν τοῖς πρώτοις
 τοῦ ἐμβλαῖ καταβῆναι μιν, μὲν εἰς ὧν τι
 χινοῖν κατὰ ληψίμους ὑπεμψαν, καὶ εἰς οὐ
 σι περὶ κτερεφύτων αὐτῶν τὸν ἥλιον ἐφθέραι
 λιχοῖν ὁ εἰς τὸ σκατοπεῖν γενοῦσιν ὡς παρὰ
 πλεοναῖον τοῖς ἄλλοις σὺν ἄλλοις ἐκρήμηναι οἱ
 στρατῶνται μελεσθῆναι τοὺς νεκροὺς ἐμψυχοῦν
 οἱ δὲ σώματα τῶν ἐναντίων εὐρήκασιν, σιχνοὺς δὲ
 τῶν ὁμοφύλων σὺν ὁ Σικίαν ἐπιθεμένους πρὸς
 ἄπικτεται ἀμυνόμενον ὡς οἱ κελῆρ τε αὐτοῖ
 κτεμένους καὶ τετραμμένους πρὸς αὐτοὺς εἶσαν
 ὑπεσπῆσαν ὁ γενομενὸν καὶ μετὰ καὶ εἴθαρ
 βῆσαν πρὸς ἐς τοὺς καὶ εἰς τι ποιῶνται.

Λοκίους τινες Ἰνδῶν ἐκ τοῦ πλεοναῖον ὦν καὶ
 θεογατέρα ἔχον περικαλλῆ Λουκίον Ἰκίλλιον τῶν
 ἡρώων αὐτῶν ἐκασθεν ἐμελλε ταύτης. Κλαδὶος
 ἐρασθῆναι καὶ μὴ τυχὼν παρυσκευασθῆναι εἰς
 λαγωγοῖσιν αὐτῶν καὶ ἐκασθῆναι ἐν ἐκείνῳ ἐλθῶν
 αὐτῶν οὗ τῆς κορυφῆς πλεοναῖον στρατοῦ τοῖς
 καταλαβῆναι ὡς ἐν ὁ Κλαδὶος ταύτης κατεψῆ
 φισατο καὶ τοῖς ἐκασθῆναι αὐτῶν ἐκ κορυφῆς
 παρὲς θῆναι καὶ οὐκ εἰς ὑπεμψαν, ὑπεσπῆσαν ὁ
 ταύτης πατὴρ καὶ τινες θεογατέρα τοῖς ἐκασθῆναι
 σιμῆσαν πρὸς τοὺς στρατοῦντας ὡς εἶχεν ἐξωμῆ

BOOK V

destroyed in some convenient manner many of the more active champions of the populace. As a result no small contention arose between the parties.

Zonaras 7, 18.

had seized the hand of the Subines and had seen a certain Lucius Sicus a mighty warrior and accounted also among the foremost of the populace, going with some companions ostensibly to seize a certain prisoner, but they had the man slain by the party that had been sent out with him. The report was brought into camp that the man with others had been killed by the foe, and the soldiers went out to gather up the dead bodies. They found not one corpse belonging to the enemy, but many of their own race, whom Sicus had killed as his own defender when they attacked him. And when they saw the dead lying all around him with their faces turned towards him, they suspected what had been done and actually raised a tumult. There was still another incident of the following nature that served to arouse them.

Lucius Verginius a man of the people had a daughter of surpassing beauty whom he intended to bestow in marriage upon Lucius Iunius, a man of his own rank. For his maiden Claudius conceived a passion, and after failing otherwise to attain his ends he arranged with certain men to declare her a slave, he meanwhile was the judge. The father of the girl accordingly came from the camp and pleaded his case. When Claudius had given sentence against her and the girl was delivered to those who had declared her a slave and no one came to her rescue, her father, wild with grief took a dagger and ended his daughter's life, then just as he was rushed out

BOOK V

Zucarras 7, 18.

to the soldiers. The latter who had previously been far from tractable were brought up that the straightway should be haste against the city to bind the traitors. And the rest who had gone on a campaign against the Spaniards announced their exertions when they arrived there, joining with the officers set at their army, went upon discovery to search for something of importance. The consideration of the matter of the traitors was passed there over and over to the traitors.

Meanwhile the traitors and soldiers of the army and the people concealed the traitors and sent to the people to be informed what they wished. They persuaded the traitors Valerius and Marcus Herpinus two of the soldiers who informed their case. He sent to them saying that through these men they would see some reply. Owing to the ear of the two magistrates who were now at the spot that the people would expect the two as getting against the traitors were not so when upon the people's growth. The traitors. A conspiracy among the soldiers were the with no great fear and accordingly were saying the will of the magistrates. They sent Valerius and Herpinus to the people. By the means a reconciliation was effected, the rioters were granted a pardon for their acts and the disloyalty was allowed the traitors. The magistrates saying that of the traitors were restored with their own privileges as they had formerly enjoyed. Valerius was one of the magistrates appointed and he cast into prison the traitors and the traitors were arrested and before their cases were investigated and not yet convicted and banished to the remote island of the world.

1. Ο, δ' ὑπάτοι (τούτε γὰρ λέγεται πρῶτοι
 ὑπ' αὐτοὺς αἰτοῖς) προσαγορευθῆναι, στρατηγούς
 καλουμένους τοὺς πρῶτους. ἦσαν δὲ Οὐάλλερ. οὐ
 καὶ Οὐρατίος καὶ τότε καὶ μετεπειτα τῷ πλ. θει
 προσεκειντο καὶ μᾶλλον αὐτοὺς ἢ τοὺς εὐπατριδας
 ἐκράτουναι. ἐλαττοῦμενοι ἂν οἱ εὐπατρίδοι οὔτε
 ῥάδιον συνελέγοντο οὔτε τὰ πρᾶγματα ἐπ' αὐτοῖς
 ἐποιεῖν παρ' αὐτοῖς, ἄλλα καὶ τοὺς δημαρχοὺς
 οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ
 λόγῳ μὲν τιμῇ αὐτοῖς ἔφερε καὶ ἡξίωμα ἰμάνειν
 γὰρ ταῦτα ἐκ τοῦ πᾶν ἀρχαίου τοῖς εὐπατρίδοις
 ἐπετετραπτοῖ ἐργῶ δὲ κωλύμα ἦν. ἵνα μὴ ῥαίως
 οἱ δημαρχοὶ καὶ τοὺς πλ. θει ὅσα βούλονται πρᾶτ
 ταιεν, ἀλλὰ προφασί τῆς οὐκ οὐκ οὐκ οὐκ οὐκ οὐκ
 ἐμπυδ' ἔωτο ἀχθόμενοι δὲ τοῖς ὑπατοῖς οἳ τε
 εὐπατρίδοι καὶ ἡ βουλῇ, ὡς τῶν πλ. θει φρο
 νουσιν. οὐκ ἐψηφίσαντο σφίσι τα ἐπιμικτα, πολέ
 μον ἑκατέρου νικησαντος αὐθ' ἡμέραν ἐκαστῶ
 ἡπενεῖμαι, ὥσπερ εἴθιστο. το μὲντοι πλ. θει ἐπὶ
 δυο τε ἡμέρας εὐρτασε καὶ τοῖς ὑπατοῖς τα
 νικητήρια ἐψηφίσαντο

BOOK V

ZOTIARUS, 19.

1) Now the consuls ¹ said that this was the first time they were elected consules having been previously called prætors and they were Valerius and Horatius both then and later favoured the populace and strengthened their cause rather than that of the patricians. The patricians though defeated, would not readily concede or put matters entirely in the power of the consuls, but they permitted the tribunes also to take a part in the assemblies. nominally this was an honour and distinct one for them since for a very ancient times this privilege had been accorded the patricians alone, yet in reality it was a hindrance. The tribunes intended that the tribunes and the populace should not approach easily everything they pleased but should sometimes be prevented under the pretext of the auspices. The patricians and the senate were both displeased at the consuls when they regarded as favourable to the popular cause, and so did not vote a triumph to them though they had won a war nor assign to each a day as had been the custom. The populace, however, both held a festival for two days and voted a triumph to the consuls.

FRAGMENTS OF BOOK VI

Zonaras 7, 19.

Οὕτως οὖν ἐς διαφορὰς τῶν Ῥωμαίων ἔλθοντων, οἱ ἐναντίοι σφίσιν ἀναθαρσήσαντες ἐπῆσαν αἰτοῖς τῷ δ' ἐξῆς ἔτει Μυρκοὶ Ἰερουκίου καὶ Ἰαῖοι Κουρτίαι ὑπατεύνοντι ἐπ' ἀλλήλους ἐτράποτα. οἳ γε γὰρ τοῦ πληθους καὶ ὑπατεύνειν ἤθελον, ἐπειπερ ἰδιμαρχοῖσι οἱ εὐπατρίοι πρὸς αὐτοὺς μεθισταμένοι, καὶ οἱ εὐπατρίοσι λίαν τις ὑπάτοι ἀρχὴν περιέχοντα καὶ πολλὰ κατ' ἀλλήλων καὶ βίβλια ἔλεγον τε καὶ ἐπραττοί. Ἰσα δὲ μὴ πρὸς τι χειρὶν χυρῶσι τοῦ μὲν ἔργου τῆς ἡγεμονίας οἱ δύναται αὐτοῖς παρεχωρήσαν. τοῦ δὲ ὀνόματος οὐ μετέδοκαν, ἀλλ' ἀπὸ ὑπατων χιλιάρχους ὀνομάσαν, ἵνα μὴ τὸ τῆς κλισίως ἔντιμον τῷ σιρφακί ὁμίλῳ καταρρυπαινοῖτο καὶ τρεῖς ἀπ' ἐκατέρων χιλιάρχους ἀντιτῶν δυο ὑπατων ἀρεῖσθαι συνέδοξεν. οἳ μετὰ ταῦν ὑπατων ἐξέλιπε τέλει ὄνομα, ἀλλὰ ποτε μὲν ὑπάτοι καθίστασθαι ποτε δὲ γε χιλιάρχοι οὕτω μὲν οἷα ταῦτα παραδεδοτά γινεσθαι, καίτοι αὐτὸ μᾶλλον τῶν ὑπατων οὐκ αὐτοματὸς ἀείπωτων.

FRAGMENTS OF BOOK VI

Zonaras 7, 19.

When the Romans thus fell into discord their adversaries took courage and came against them. And in the next year when Marcus Cicerinus and Marcus Caelius were consuls, they turned against each other. For the popular leaders desired to be consuls since the patricians were in the habit of becoming tribunes by transferring to their order the patricians being reticent to the consular office. And they indulged in many words and acts of violence against each other. So, in order to prevent the populace from proceeding to some greater extremity, the nobles yielded to them the substance of authority though they were not at fact share the name, in place of consuls, they named them consular tribunes, in order that the honour of the former title might not be sullied by contact with the vulgar throng. It was agreed that three consular tribunes should be chosen from each of the classes in place of the two consuls. However the name of consul was not lost entirely, but sometimes consuls were appointed and at other times consular tribunes. Thus, at all events, is the tradition that has come down regarding what took place. Yet not only did the consuls nominate dictators though

The Greek word is the same as that for Mary in Latin. The name of the mother of Jesus is the singular feminine. We have adopted in what follows

DICTION HUMAN HISTORY

Задача 7. 19.

[illegible]

BOOK VI

Zonaras 7, 49.

themselves but refer to those and even the emperor himself likewise had a number of epithets and that name of honor which they gave to them with that viceregent or co-state a triumph.

It was in this way then that the emperor's tribunes came to be known a fact that the tribunes were appointed in the following year during the consulship of Rufinus and Marcus Maximus. These chosen were Julius Primus and Julius Severinus. The reason for their appointment was that the consuls were unable to attract to them their desired number of provincial knights. This was for the tribunes now assigned to the consuls and with that there being performed by the consuls. Two was the original number of the consuls and they were chosen from the senators. They held office at first at least for but one year, were but a half-year and a half, and they came to be greater than the consuls though they had no more of a portion of the authority of the latter. They had the right to let the public revenues to support the roads and public buildings, to make complete records of all matters within and without and investigate the crimes of the citizens concerning those disorders in the tribes, in the cities, in the provinces as seemed to them, and each one and similarly arising from wherever the needs of the state were. As were civil, his power was greater than that of the consuls. His tribunes were assisted by senators regard to every one of the acts. If no such act was completed by them or by any one but that their decisions and acts were

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τῷ κοίτῃ καὶ σκοποῖσι καὶ πρυττανεῖ καὶ τοὺς
δ' αὖ ἐπὶ τῷ ἱερῷ εἰσέρχεται καὶ τοῖς ἄλλοις
συναθροῖται καὶ τὰ τοῦ μεγάλου ἱεροῦ κόσμον
πλήρως ἐκείνῳ ἐκτίθει· ταῦτα ἴσται τι
μέγα ἐστὶν ἔργον· τοῖς μέγα μὴ ἀπογρά-
ψαντων τὰς ἐκείνῳ ἐν ταῖς ἀπογραφαῖς καὶ
ταῖς τοῖς μέγα εἰσὶν αἱ τιμηταὶ αὐτοῦ· ὁ
ἐκείνους αὖ τιμῶν ἀπ' αὐτοῦ χρονοῦ μὲν εἴ-
ναι τὰς αὐτῶς ἐπὶ τῇ στερῇ ἐν τῷ ἱερῷ
τῇ θείῃ καὶ ἀνελχόμενα εἰς θεῶν θεοῦ
ἐκείνῳ μετὰ ἀποδοχῆς αὐτῶν τὰς αὐτῶν
καὶ αὐτῶν ἡμεῖς ἰδοὺς ἡμεῖς ἡμεῖς ἡμεῖς
γὰρ ταῦτα αὐτῶν ἀπὸ τοῦ αὐτοῦ καὶ αὐτῶν
εἰς αὐτῶν

Τὸν δὲ πονηρὸν καὶ ἁγῶν προεΐπον μετ' ἐλπίσιν τοῖς δικαστοράς· ἐπεὶ τὸν οὐ γὰρ τοῖς τομῆταις ἢ δι' ἄλλου τι εἶχεν τοῖς πονηροῖς οὐ μόνον, καὶ εἴπω ταῦτα εὐστατῶς, ἀλλ' ἐν τοῖς ἁγῶσι ἴσταντο καὶ ἀπελάλυνον· εἰ γὰρ τις ἐκ μόνον ἁγῶν οὐκ ἐκ πονηρίας κτίσται τοτὶς προεΐπον· ἀλλ' οὐκ εἶχεν κακίαν, ἐν δὲ τοῖς ἁγῶσι πονηρὰ μετὰ τῇ γνησιότητι καταμαζάν· ἀλλ' οὐκ ἔστιν ἁπλῶς πονηρὸς, συμπαιγνὸν προεΐχετο· γὰρ ἐν πονηρίᾳ τοῖς μὴ εἶναι ἴσας τὰς ἐν τούτῳ προεΐχοντο, καὶ προεΐχετο τὰς ἄλλων τῷ εἰσώματι, οὐ μὴν καὶ ὁλοκαίρως χρηστὸν τινι.

Зонами 7, 90.

24. Χρησὶν μὲν αὖτε τινὰ εὐρεῖται πρὸς ἀλλήλους
καὶ πρὸς τὸ ὑπεριόκειν ἔργα γενεῖτα λίμνη ἐπι-
κρατοῦσας, ὥστε τινὲς καὶ ἐν τῷ πρῶτῳ καὶ

BOOK VI

Зордган 7, 10.

[illegible][illegible]

ՀՐԱԴԱՆ 7. 20.

29. For a n -tuple $\mathbf{t} = (t_1, \dots, t_n)$ of positive integers with $\sum_{i=1}^n t_i = n$, let $\mathbf{t} \vdash n$ denote the partition of n with parts t_1, \dots, t_n . Let $\mathbf{t} \vdash n$ denote the set of all n -tuples \mathbf{t} such that $\mathbf{t} \vdash n$. Let $\mathbf{t} \vdash n$ denote the set of all n -tuples \mathbf{t} such that $\mathbf{t} \vdash n$.

BOOK VI

Запасы 7, 90.

[illegible]

22.1 Ὅτι πρὸς βαλίσκοις οἱ Ῥωμαῖοι πολλὰς μάχας
 μάχασθετοὶ καὶ πολλὰ καὶ παύοντες καὶ ὁρῶ-
 σαι τις, τῶν μὲν πατρίων ἐρῶν ἐνέγειρονσαν, πρὸς
 δὲ τὴ ξενικὰ ὡς καὶ ἐπαρκέσθαι τὰ σφίσι ἐορμίσαν
 φιλεῖ γὰρ πᾶσι το ἀνθρώποις ἐν ταῖς περιφοραῖς
 τοῦ μὲν σπυγνῆος καὶ θεῶν ἢ καταφρονεῖν, το
 δὲ ἰπείρῃται θοιμαζέει. παρ' ἐκείνῃ μὲν γὰρ ἅτε
 μῦθος ἐκ το παλαιὸν ὠφελεῖσθαι νομιζόντες, οὐδὲ ἐκ
 το ἔπειτα χρηστὸν εἶναι προαίχονται, παρὰ δὲ
 δι, τῶν ξένων πᾶν ὅσον ἐν¹ ἀνελικασίαν ὑπὸ τῆς
 καὶ ὑπομῆας ἐλπίζουσιν. M 13. 1. 153

23.4 Ἐκ γὰρ τοῦτο φιλοτιμίας καὶ τοῦτο καὶ φιλα-
 νεικίαν ἀλλήλοισι ἐβόλοντο. ὥστε μηκέτι καθ' ἐν
 πᾶστας, ὥσπερ εἰσθῆσαι ἀλλ' ἐκ πενητητηΐης ἑκά-
 ἑκαστῶν αὐτῶν ἔρχεται ἀφ' οὗ ὡς οὐδὲν χρηστοί
 ἐγγίνετο. τί τε γὰρ ἐκείνῃ οἱ το κείνοι ἐκαστῶν
 αὐτῶν σκοποῦντο καὶ βλάπτοναι πῶς το ἐνημιτέφ
 μάλλον ἢ τῶν συνειρηχότα ἐξουκίμῃσαι ἐθέλοντο,
 πολλὰ καὶ δεύτη μὴ σπυγνῆει. M 14. 1. 154

5 Ὅτι δημοκρατία ἐστὶν αὐτῶν πᾶστας τῶν αὐτῶν
 ἀπλῶς τυγχάνειν, ἀλλὰ το το κατ' ἄξιαν ἑκάστων
 φερεσθαι. M 15. 1. 155

Zonaras 7, 20.

Πολέμων δὲ τοῖς Ῥωμαίοις ἐκ διαφορῶν ἐθνῶν
 ἐπεσηγεγμένῃ τοῖς μὲν ἐν ὁδοῖς αἱμεραῖς ἐπι-
 κησαι, τοῖς δὲ Τυρσηνοῖς ἐπὶ μακρὸν ἵπολεμῆσαι.

¹ ἐν οὐ οὐδὲν M.

² τὰ added by Bk.

BOOK VI

The Romans, after meeting with many reverses as well as successes in the course of the numerous battles they fought with the Etruscans, came to despise their ancient rites and turned eagerly to foreign ones with the idea that these would help them. Human nature is for some reason accustomed if it trouble to scorn what is familiar even though it be divine, and to admire the national. For believing that they are not helped by the former in their present liability, men expect no benefit from it in the future either, but from what is strange they hope to accomplish whatever they may desire by reason of its novelty.

For they, the consular tribunes, reached not a state of emulation and next of jealous rivalry with one another that they no longer all held office as one body as had been the custom, but each of them alternately in turn, and the coarse justice was by no means lessened. Since each was at their law in view his own profit and not the public weal, and was more willing that the state should be injured if it so happened than that his colleagues should obtain credit, many unfortunate occurrences took place.

Democracy consisted not now, winning absolutely the same prizes, but in every man obtaining his deserts.

Zonaras 7, 20

Wars were now waged against them by various nations, in some of which the Romans were victorious within a few days, but with the Etruscans they waged a long-continued contest. Postumus had

been chosen as being proper for the temple of Victoria, of which he was the guardian, in the year 428 of the city (Livy 4, 20, 11).

DIO'S ROMAN HISTORY

Ζουήματα 7, 20.

δια τούτοις βέβαιον σημαίνεισθαι ἐπιμύσαι εἰς
 Δελφούς περὶ τοῖς χρησμοῖσιν ἦν οἱ τε καὶ
 παρὰ τοῖς Θητυαῖσι ἰσομήνησιν ἀνὴρ μαυτίαν
 εἰς τὰ ὅς εἰν ἢ ἐ Πιθία καὶ ἡ ἐκείνου μαντεία
 σι εὐράριον καὶ ἰμφοῖ γὰρ ἀλυκτεσθῆαι τῇ πόλει
 εἰς ἣν ὅσοι τε ὕδωρ το πλῆμμιρησαν μὴ εἰς
 θαλάσσαν ἐμπεσῇ, ἀλλ' ἀναλωθῇ ἡ ἐπέρουθι, καὶ
 τινα, ἱερὰ μῦθα, εἶα τοῖς γεγεσθῆαι ἐκελευσεν
 ἀλλ' ὁ μὲν Πάθιος αὐτέ τισι θεῶν αὐτῷ ὑπὸν αὐτῶν
 πῶσιν οἰκισθῆσθαι, ὁ δὲ Τρῆσιος εὐκαί μιν
 εἰδέναι ὅς εἰ, ὅς εἰ, οἱ γὰρ περὶ τὰ τεῖχος,
 ἠδὲ ἐκείνους ἠμῶν τεταγμένοι Ἰώμην φιλεῖν
 πρὸς ἐκείνους ἐπικριμένους, τὰ τε ἄλλα βαρύνει
 αὐτοῖς ἐνέειναι καὶ ἰδεῖν ἐπιτρέπον ἐκφοῖται
 καὶ οἷ τῶσι λυαῖσθαι αὐτοῖς, αὐτοῖς πᾶσι καὶ καθ' ἑαυτὰ
 ἡμεῖς γασσαν ἐξίππιν καὶ κατὰ τὴν ὑπ' ἑαυτὴν
 ἐκείνους τὰς τε θυσίας ἐποιήσαν καὶ τὸν λαφόν
 οἰστρούσαν καὶ τὸ πλεονάζον ὕδωρ εἰς τὰ πείων
 κρυπτῇ οἰωνῶν μετ' ὀχέτευσαν ὅσθ' ἄπαν ἐν αὐτῷ
 ἀναλίσκυσθαι καὶ μὴ τι καταρρίπειν εἰς θαλάσσαν.

Ζουήματα 7, 21.

Ἄρτι μὲν οὖν τοῦτο ἐγένετο καὶ ἐκτιπὼν
 ἡρῶν Νικητὸν Ἰσχυρίαν Καμύλον ὃς προστάτης
 ἦν παρὰ τοῖς Ἰωμέσιν ἦσαν ποταμοὶ ὡς ξηροῦσιν
 πυρρῶν ἀξίωμα, ἐς τὴν ἀκρὸς τοῖς φερουσάν
 παρὰ σκεῖν ὡς οὐδὲ ἴση τοῖς ὑπονομοῖ ἐπεὶ
 πολλοὶ καὶ ἀπὸ τῆς Ἰώμης αὐτῷ προσεχώρησαν
 ἐμειλόντες, πᾶσι δὲ λαόν καὶ κείνους πρὸς τὴν
 πόλιν καὶ παρὰ τὴν οὐ τείχος ἐκκλινόμεν τῶν

BOOK VI

Zonaras 7, 20.

quely grieved by the event, sent to Delphi to consult the oracle about the matter. There was also among the interpreters of Apollo a famous sooth-sayer whose prophecy concerned with that of the Python. But he feared that the city would be captured when the overflowing water should rush into the sea, but since he used up all where, and he was ordered sacrifices to be performed because of the occurrence. But the Python gave no specific to which of the divinites or in what way these should be performed while the Herseus appeared to have the knowledge but would explain nothing. So the Romans who were stationed about the wall from which he was wont to converse with them, retreated to the lines toward him, encouraged him to feel thoroughly afraid, and were hence to walk about in security. If they ever let rise against him and forced him to give all the responsibility of matter. And a neighbouring city also, since they offered sacrifices to Apollo the god and converted the superficial water by an underground channel into the pipe so that all of it was led up there and then run down into the sea.

Zonaras 7, 21

2. A son of this had been a complaisant Mithras. Heres Caudis was chosen dictator. He attacked the city. A great meeting with no success began at a point remote from the wall and constructed a tower leading to the wall. When at length the time was come, and many volunteers had joined him, coming over from Rome, he attacked the city with his own forces and carried over the wall on all sides, and when the inhabitants were scattered

BOOK VI

Zoharna 7, 21

among its rather exact, that troops secretly got through the lines. And when the city had been captured the young wife the term of the host against the will of the soldiers he offered to the Apollo in sacrifice with a vow. In previous trade. He also offered a golden ring with a diamond out of the woman's jewelry. In return for this at the same time he was to be his mistress. On the first day of the festival a carriage was sent out going on foot and the other. Now the people were all gathered at the city's party because he had made the fourth of the only for the gold and at the time of its capture and after a dinner and party and party were for a victory over it. In the night with great numbers of citizens gathered but was too late to parade with a triumph and fear what some.

Now the celebration of the triumph was somewhat strange. When a great success worthy of a triumph had been gained the general was treated as *imperator* by the soldiers and he would then wear a laurel upon his fasces and deliver oration to the citizens who announce the victory to the city. On arriving home he would notify the senate and ask to have the triumph voted him. And if he obtained a vote from the senate and from the people in the *comitia* was confirmed. If he should receive the *triumph* which he had asked when he won a victory he continued to live but would celebrate the festival but his term of office had expired he received some other title appropriate to his office since it was forbidden a private citizen to hold a triumph. Arrived in

BOOK VI

Zonaras 7, 24.

the triumphal dress and wearing armbands, with a laurel or wreath on his head and holding a scepter in his right hand he ended together to people. After praising collectively the troops who had served with him and some of them individually he presented them with money and honoured them also with decorations. Upon some he bestowed armbands and spears without the iron. Others he gave crowns sometimes of gold sometimes of silver bearing the name of each man and the representation of his particular feat. For example if a man had been first to mount a wall the crown bore the figure of a wall,

Tacitus, Epist. 107, p. 86.

They cause the celebrator of the triumph to mount a cur seat on his face with earth of Siniper or cinabar (representing blood) to screen his blushes, clasp armbands on his arms and put a laurel wreath and a branch of olive in his right hand. Upon his head they also place a crown of some kind of material having inscribed upon it his exploits or his experiences.

Tacitus, Hist. 13, 43-50.

After mounting with cinabar or else Sinopian earth the man who celebrates a triumph they place him in a chariot and set upon his head a golden crown showing clearly portrayed all his conquests, and in his hand they place a branch of olive, and they clasp armbands about his arms. They likewise crown all who have gained distinction with crowns made out of silver materials and inscribed with their feats of valour,

DIO'S ROMAN HISTORY

Ζωπαρῆς 7, 91

καὶ ἐξεπολιορκήσῃ τι καὶ τοῖς τοκίῳ καὶ εἰκονηπό-
 τισακρίτησι τις, πῶς καὶ τι ἐξετετιμῆται· ὁ δὲ
 πολὺ ἦν τινα ἐκ μάχης ἢ ἐτιμοὶ κλέους ἢ ἐκ
 πολιορκίας σώσας μεμῆστοι τε εἶχε τὸν ἔπαινον
 καὶ ἐλαμβάνε στέφανον γυνομένων ἐκ ὀρίων ὅν
 πολὺ πάντων καὶ τῶν ἐργῶν καὶ τῶν χρηστῶν
 ὡς ἐν ματρὶ καὶ προτετιμῆται καὶ οὐ κατ' αἰῶνα
 μόνον ἀριστεύοντα ταῖς εἰς τὸ μέλλειν καὶ
 λοχῶν καὶ στρατεύοντων ὅλως παύεσθαι καὶ
 τῶν λαφύρων πολλὰ μὲν τοῖς στρατεύουσιν
 διανενομένη ἤν ἢ δὲ τινα καὶ παντὶ τῷ δήμῳ
 διένειμαι καὶ ἐδιδόσκον ἐν τῇ πανηγύρει καὶ
 ἐρημοσίῳ, καὶ εἴ τι περιελελεῖτο εἰς ἡσυχίαν
 εἰς στοὰς ἢ καὶ τι ἕτερον δημόσιον ἔργον ἀεὶ
 σκον

Ἰακώβ' ὁ πομπεύς πορεύσας εἰς τὸ ἄρμα ἀνέβη
 τὸ δὲ ἐν τῷ ἄρμα οἷον ἀγνοιστήριον οὔτε πελεμιστή-
 ριον ἢ ἐμφερὲς, ἀλλ' ἐν περὶ πλεονεξίας τῶν
 ἐξερχασθαι καὶ οἱ μόνον ἢ ἐν τῷ ἄρματι, ἀλλ'
 αὖ γε καὶ παῖδας ἢ καὶ αἰγγαλέας τινας εἶχε
 κακίμωνας τὰς μὲν κυρὰς καὶ τὰ ἄρρενα τὰ νεογνά
 ἐν αὐτῇ ἀνέβησαν τῶν δὲ ἀδελφῶν ἐπὶ τοὺς
 ἵππους τοὺς τε ζυγίους καὶ τοὺς σιραφυροὺς
 ἀνέβητο· εἰ δὲ πλείον ἦσαν ἐπὶ αὐτῶν τῷ
 πομπῇ παρρησιάζοντες συνπομπέων τῶν δ'
 ἄλλων οὐδὲν ὡχίτο ἀλλ' ἐστεμμεῖται οὐκ ἔστιν

BOOK VI

Zonarus 7, 21.

For he had now captured some point by storm both of the boats were captured. A man might have won a battle at sea in which case the town was adorned with ships or it might have won a easy victory and some equatorial figure was represented. He who and rescued victor from battle or other point or from a siege had the great of praise and was given a crown but not of oak which was esteemed as far more honorable than all the other crowns whether of ivory or of gold. And these crowns were not only given to men singly as the most of the soldiers for their prowess but were also bestowed upon whole companies and armies. A large part of the spoils also was assigned to the soldiers who had taken part in the campaign but some victors have distributed the spoils even among the entire populace and have devoted them towards the exercises of the festival or turned them over to the treasury if anything was left over they would spend it for temporary porticoes or some other public work.

After these ceremonies the triumphant general would amuse his troops. Now this festival did not resemble our modern games or a war but was fashioned in the shape of a round tower. And he would not be alone in the chariot but if he had children or relatives he would take the girls and the infant race. He then got up beside him if it and placed the other ones upon his horses—outfitters as well as the yoke pair. There were many of these trees would accompany the procession in charge of riding a long beside his victor. None of the rest rode but all went on foot wearing laurels

DIOS ROMAN HISTORY

Zona 7. 21

[illegible]

Tzolze, Epist. 107, p. 98

[illegible]

Tietzen, Chd 13

$\frac{1}{2} \pi$

DIO'S ROMAN HISTORY

24, 2 "Ὅτι τῆν των Φαλίσκων πόλιν πολιορκούντες οἱ Ῥωμαῖοι ταυτῇ προσκαθήμενοι διετρίβησαν, εἰ μὴ τοιυνδὲ τι ἐγένετο, γρημματοστῆς τις ἐν αὐτῇ παῖδας αὐτ' ὀλίγους οἷτ' ἀφανεῖς παιδεύων, εἴθ' ὑπ' ὀργῆς ἢ καὶ κεδοῦς ἐλπίδι παντὸς σφας ἔξω τε τοῦ τειχοῦς ὥς καὶ ἐπ' ἄλλο τι ἐξηγαγεῖ τοσοῦτον γὰρ πον τῆς ἀδείας αὐτοῖς περιῆν ὥστε καὶ τότε συμφωντᾶν καὶ πρὸς τῷ Καμύλλῳ ἔκο

Ζωογραφία 7, 31.

τιριοι ἀπαχθῆναι καὶ θάνατον θῆναι κελεύσας, ἀνέλασεν εἰς τὸ Ἑσπετιώλειον, καὶ ἰναὶ ἐκεῖ τελετὰς πληρώσας καὶ προσάγαγων ἀναθημάτων, καὶ παραταῖς ἐκεῖ δειπνήσας στασίῳ πρὸς ἑσπεραν οἴκαδ' ἐμετ' αἰλῶν καὶ συρίγγων ἀπερχέτο. τοιαῦτα μὲν ἦσαν παλαιὰ τὰ νικητήρια· αἱ δὲ στασεῖς αἱ τε δευραστεαὶ πλεῖστα ἐνεώτερισαν ἐπ' αὐτοῖς.

Zonaras' account of the siege of Faleri. 17. 22. I have in Plutarch's copy the following fragments from Dio: εἰ δὲ καὶ, ὡς ἦδη ιστορηται, οἱ οἶκος ἐμίσει του Καμύλλου, καὶ αὐτοὺς μὲν ἐνέκησαν μαχεσάμενοι οὐδὲ ἔγνωσαν. . . . καὶ ἀπέστησαν ἢ πολιορκίαν εἰ μὴ τι συμβεβῆκε ἢ εἰ ὀργὴν τι, ἢ κερσοὺς ἐλπίδι πῶσαν

Τριζες, Εἰρημ. 107, p. 88.

Εἶτα τρεῖς κυκλῶν οὐν τόπον περιτρέχει καὶ τοὺς ἀναβαθμοὺς ἐπὶ γυνασίῳ ἱερπτεὶ καὶ τοῖς στεφάνοις ἐκὶ ἱποπόθιται. ἔτα μετα θιμιδικῶν οἴκαδ' ἀπέρχεται.

BOOK VI

The Romans, who were besieging the city of the Faliscians, would have consumed much time encamped before it had not an incident of the following nature occurred. A school teacher of the place who instructed a number of children of good family either under the influence of anger or through hope of gain led them all outside the wall, ostensibly for some different purpose from his real one. For they had liberty enough left in any case so that the scholars were still attending school. And he led

ZONARAS 7. 21

the captives before to prison and put to death. He rode up to the Capitol. There he performed certain rites and made offerings and dined in the parlous up there after which he departed somewhat toward evening accompanied by flutes and pipes. Such were the triumphs in olden times, but factions and powerful emperors effected many changes in them.

And even though the people did hate Camillus as already related. And then [the Romans] prevailed over them the Faliscians in battle. [The Romans were making no progress in the siege.] They would even have given up the siege but for a certain occurrence. Either out of anger or through hope of gain. He [the schoolmaster]

TESTAZZ, *Epist.* 107, p. 80.

Next he runs three about the pace in a circle, mounts the stairs on his knees and there lays aside the garlands. After that he departs home, accompanied by musicians.

DIO'S ROMAN HISTORY

μισε, πᾶσιν οἱ τὴν πόλιν δι' αὐτῶν παραδιδόναι
 ληθιον· οὐ γὰρ περιποιεῖν ἔτι τοὺς ἐνδοξοὺς τῶν
 3 φιλετατῶν σφίσι ἔχομεναι· οὐ μείντοι καὶ ἐπέρανέ
 τι· ὁ γὰρ Καμῖλλος τῆς τε ἀρετῆς ἅμα τῆς τῶν
 Ῥωμαίων καὶ τῶν συμπτωμάτων τῶν ἀνθρώπων
 ἐνθυμηθεὶς οὐκ ἠξιώσεν ἐκ προδοσίας αὐτοῦ
 εἶναι, ἀλλὰ καὶ τὰ χεῖρε ἐς τὸν τύπω τοῦ προδότη
 ὄντας παρεδωκε, αὐτὸν αὐτοῖς τοῖς παῖσιν· ἵτα
 γὰρ εἰς οἴκαδε γενόμενου δὲ τούτου οἱ Φαλίσκοι
 σέκετ' ἡντισχον, ἀλλὰ καὶ τοὶ καὶ δυνατωτοὶ
 ὄντες καὶ ἐκ περιουσίας τὸν πόλεμον διαφεραντες,
 ὁμῶς ἐθέλονται, ὡμολόγησαν αὐτῷ, θαυμαστήν
 τινα φίλιαν παρ' αὐτοῦ προσδοκῆσαντες εἶναι,
 οὔτε καὶ πολεμίου οὔτις δίκαιοι ἐπετείραντο
 V. 11 (p. 578).

4 Ὁ οὖν Καμῖλλος ἐπιφθονώτερος ἔτι καὶ μᾶλλον
 ἐκ τούτῳ τοῖς πολιταῖς γεινόμενος, ἐγράφη τε ὑπὸ
 τῶν δημαρχῶν, ὥς μηδὲν ἐκ τῆς λείας τῆς τῶν
 (θύμῳ)² τοῦ δημῶντος ὑφελήσας καὶ ἐκουσίως
 πρὸ τῆς οἴκης ὑπεξέσχεν V. 11 (p. 578) = *suavi*
απ. ὑπεξέσχεν.

Ζωογραφία 7, 29.

εἶπε παραδιδόναι τὴν πόλιν διὰ τῶν παιδῶν
 φερόντες· αὐτοὺς ἐθέλονται τῷ Καμῖλλῳ παρέ-
 δοσαι· φθονηθεὶς δ' ἐπὶ πλέον κατηγυρῆθη
 ὥς μηδὲν τοῦ δημῶντος ἐκ τῶν Τυρρητικῶν ὡφε

² ἡμῶν τοῦ δημῶντος ὑφελήσας καὶ ἐκουσίως
³ αὐτοὺς ἐθέλονται τῷ Καμῖλλῳ παρέδοσαι

BOOK VI

them to Camillus, saying that in their persons he surrendered to him the whole city, for the inhabitants would no longer hold out when those dearest to them were held prisoners. However, he failed to accomplish anything, for Camillus, mindful of Roman valour and likewise of the vicissitudes in human affairs, would not agree to take them by treachery. Instead, he bound the traitors' hands behind his back and delivered him to the children themselves to lead home again. After this episode the Faliscans held out no longer, but in spite of the fact that they were securely entrenched and had ample resources to continue the war, they nevertheless made terms with him voluntarily. They were evidence, they should say, of a remarkable friendship with him, whom, even as an enemy, they had found so just.

Accordingly Camillus became on this account an object of even greater jealousy to the citizens, and he was attacked by the tribunes on the charge of not having benefited the public treasury with the plunder of Veii, but before the trial he voluntarily withdrew

Zoharas 7, 22

declared that in the persons of the boys he surrendered to him the whole city. They came forth voluntarily and surrendered themselves to Camillus. As the result of increasing envy the charge was brought against Camillus that he had

DIO'S ROMAN HISTORY

- 6 Οὕτω γὰρ αὐτοῦ οἱ το πλῆθους μόνον, οὐδ' ὅσοι φιλοτιμῶν τινὰ πρὸς τὴν ἀξίωσιν αὐτοῦ εἶχον, ἀλλὰ καὶ οἱ πάντες φῶς συγγενεῖς τε αὐτῷ ὄντες ἐβλίσκοντο ὥστε μὴ ὁ ἀποκρύπτεσθαι δεομένου γὰρ αὐτοῖς τῶν μὲν καὶ συναγωνίσασθαι οἱ, τῶν δὲ τὴν γε ὑπολυσσάσθαι θεοῖν, . . . ἀλόντι δ' αὐτῷ χρημάτων τε τιμήσειν καὶ τὴν καταδικὴν συνεκτίσειν ὑπέσχετο. διὰ μὲν δὴ ταῦτα εὐχὴν τε ὑπ' ὀργῇ ἐποίησατο χρειαῖν αὐτοῦ τὴν πύλιν σchein, καὶ πρὸς τοὺς Ῥωμαίους πρὸς κατηγορηθῆναι μετ' αὐτῇ. M 46 (p. 151).

Ζουάτος 7, 22.

λήσας χρημάτων, αὐτὸς δ' ἐκ ταύτων σφέτερι σήμερον αὐτῷ δὲ ἀφγίζοι τι κατ' αὐτοῦ, ὡς μὴδ' οἶκτον αὐτοῦ τινὰ λαβεῖν ἐπὶ τῇ συμθίσῃ αὐτῷ συμφορά. τεθνήκε γὰρ αὐτοῦ μισήσας ὁ ἕτερος τῶν αὐτῶν πρὸς Ῥωμαίους μετ' αὐτῇ.

αὐτὸς ὁ αὐτῶν θνήσκων. τεθνήκε γὰρ αὐτῷ.

ἡ κατηγορηθῆναι ὡς πρὸς αὐτῷ ὡς ὁ μέρος τῆς αὐτῶν κατηγορηθῆναι.

BOOK VI

To such a degree did not only the populace and all those who were somewhat jealous of his reputation but even his best friends and his relatives feel envy toward him that they did not even attempt to hide it. When he asked some of them to support his cause and others to vote for his acquittal, they refused to assist him with their vote, but promised, in case he were convicted, to impose a fine and to help him pay it. As a result of this he prayed in his anger that the city might come to have need of him, and he went over to the Rutah before accusation was brought against him.

Zonaras 7, 22.

not enriched the treasury at all with the Etruscan wealth but had appropriated some of it himself. And they were so enraged against him that none showed pity for him in the calamity that befell him for one of his sons became sick and died. He betook himself to the Rutah.

This seems a strange statement but my present meaning before his trial took place. Of course the *καταδίκη* or condemnation before sentence was passed upon him would seem to be the proper reading.

FRAGMENTS OF BOOK VII

25 Ὅτι τῇ στρατείᾳ τῶν Γαλατῶν αὕτη
 ἔγιγνετο. οἱ Κλουσίοι πολέμῳ ὑπ' αὐτῶν κακοί
 θύετες πρὸς τοὺς Ῥωμαίους κετέψον, ἐλπιδᾷ
 οὐκ ἐλαχιστῇ ἔχοντες ἐπιδοῇ τοῖς Βυθιενταῖς.
 καίπερ ὁμοφυλεῖν οὖσιν εἰ συνήραυτο, παντὶ
 τιμῇ ὠφελεῖν παρ' αὐτῷ εὐρησέσθαι, ὥς δὲ
 ἐκεῖνοι τῇ επικουρίᾳ οὐκ ἐψηφίσαντο, πρε-
 σβεῖς δὲ πρὸς τοὺς Γαλιτάς πέμψαντες εἰρη-
 2 αὐτοῖς ἔπραττον, ταύτῃ παρα μικροὶ ἐπὶ γὰρ
 μέρει τῇ χωρᾷ προτεινέτη σφίσιν ἐποιήσαντο,
 συμφέροντες ὅτι τοῖς Βαρβάρουσιν ἐκ τοῦ λόγων
 ἐς μάχην τοὺς τῶν Ῥωμαίων πρεσβεῖς προσ-
 παραλαβόν. οἱ οὖν Γαλιταὶ χαλεποῖς ἐπὶ
 τῇ αἰτιᾷ αὐτῶν ἐνεγκόντες, τὸ μὲν πρῶτον
 ἀνταπεστείλαι τιμὰς ἐς τὴν Ῥώμην αἰτιώ-
 μενοι τοὺς πρεσβεῖς εἰπ' ἐπειδὴ μὴτε τι-

Zumptii 7, 23.

(1) οἱ δ' Ἑρμασπαιοὶ Γαλιταί, ὧν οἱ Ἀσιᾶται
 νομίζονται ἄπαικοι

- ἐν τούτοις δὲ λοχῆσαι τοὺς οἱ Κλουσίοι μετὰ
 τῶν ἐκ Ῥώμης πρεσβέων ἐπέβητο τοῖς Γαλιταῖς.

(1) οἱ δὲ Ἑρμασπαιοὶ

στρατιώταις ἢ ὁμοφυλεσιν ἑαυτοῦ.

FRAGMENTS OF BOOK VII

The cause of the Gallic expedition was this. The people of Clusnum had suffered injuries in the war at the hands of the Gauls and had turned for refuge to the Romans, having considerable hope that they could obtain some help at least in that quarter from the fact that they had not taken sides with the Volentes though of the same race. When the Romans failed to vote them aid, and sent envoys to the Gauls and were negotiating a peace for them, they set little store by this, for it was offered them in return for a portion of the land, and attacked the barbarians in battle right after the conference, taking the Roman envoys along with them. The Gauls, vexed at seeing these on the opposite side, at first sent an embassy in their turn to Rome, preferring charges against the envoys. And when no punishment was

Zonaras 7, 23

1 The European Gauls of whom the Asiatic Gauls are thought to be an offshoot.

2 Meanwhile the people of Clusnum with the Roman ambassadors lay in wait for the Gauls and attacked them.

μῆτρα σφύται· ἔγχετο καὶ χιλιάσχοι πάντες ἐπε-
κυχνοῦνται, θιμῶν τε ἐπληροῦθησαν, δότες καὶ
ἄλλων ὄρχηθ' ἄκραι καὶ κλουσιῶν, εἰ ολιγοὶς
θήμεροι πρὸς τὴν Ῥώμην ὁ μῆσαν. I. 2. 1.

3. Ὅτι τοὺς Ῥωμαίους ἐξαμύνειν τὴν τῶν Ἰα-
λατῶν ἐφύκων οὐδ' ἀναπνεύσαι ἐπιβξεί· ἀλλ'
παθήμεροι ἐκ τῆς μετὰ ἐκ τῆς πόρειαν κ—περ
εἶχον καταστάντες, ἐπ' ἔμσαι πρὸς τε γὰρ το
πρόκητον τῇ ἐπιστρατεῖαν αὐτῶν καὶ το πληθόν
καὶ τε μέγθον τῶν σώματων, τὴν τε φύσιν ξι-
μικροῦ τι καὶ φρικώσε, φθιγγόμενης ἐκπληγύντες
τῆς τε ἐμπείρας ἄμα τῆς τῶν τακτικῶς ἐπελὶ
θοῦτο, καὶ ἐκ τούτων καὶ τὰς ἀρετὰς προσηκόντο

Donatus 7, 23.

καὶ τὴν σφύται· ἔγχετο καὶ χιλιάσχοι πάντες ἐπλη-
ροῦνται, θιμῶν τε ἐπληροῦνται Ῥωμαῖοι, δότες
καὶ ἄλλων ὄρχηθ' ἄκραι καὶ κλουσιῶν, εἰ ολιγοὶς
θήμεροι πρὸς τὴν Ῥώμην ὁ μῆσαν. I. 2. 1.
Ὅτι τοὺς Ῥωμαίους ἐξαμύνειν τὴν τῶν Ἰα-
λατῶν ἐφύκων οὐδ' ἀναπνεύσαι ἐπιβξεί· ἀλλ'
παθήμεροι ἐκ τῆς μετὰ ἐκ τῆς πόρειαν κ—περ
εἶχον καταστάντες, ἐπ' ἔμσαι πρὸς τε γὰρ το
πρόκητον τῇ ἐπιστρατεῖαν αὐτῶν καὶ το πληθόν
καὶ τε μέγθον τῶν σώματων, τὴν τε φύσιν ξι-
μικροῦ τι καὶ φρικώσε, φθιγγόμενης ἐκπληγύντες
τῆς τε ἐμπείρας ἄμα τῆς τῶν τακτικῶς ἐπελὶ
θοῦτο, καὶ ἐκ τούτων καὶ τὰς ἀρετὰς προσηκόντο

1. ἐπληροῦνται I. 2. 1. ἐπληροῦνται I. 2. 1. ἐπληροῦνται I. 2. 1.

BOOK VII

visit upon the latter but they were all on the contrary appointed consular tribunes the warriors were filled with wrath being naturally quick to anger and since they held Cato in contempt they set out against Rome.

The Romans after going out to meet the invasion of the Gauls had not time even to recover breath but went immediately from their march into battle just as they were and lost. Panic struck by the unexpectedness of the invaders expelled even by their numbers by the huge size of their bodies and by the strange and terrifying sound of their voices they forgot their training in military science and hence lost the use

Zonarus 7, 23

Any, he. Brothers advanced with such speed that they were run upon the city before the Romans had started of their approach. Nevertheless Heaven is said to have forewarned them of the attack. For as Marcus Caelius was proceeding somewhere or other one night he heard a voice say, "The Gauls are coming." But when he reported this to the senate and to the people they treated his story with ridicule and derision until the Gauls were close at hand to attack the city. Then they eagerly sallied forth but fighting in to every ranks they met with a most disastrous defeat. Many fell in single combats while others were captured and slain great numbers moreover were crowded into one other and there perished. The rest were captured and managed

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4 πλείστοι γὰρ τι πρὸς μέγιστα ἐπιστάται φέρει
 ὅτι καὶ παρ' ὅσ' αἰτίαι τῆς Ῥώμης τῆς γυναικὸς σφίον
 βεβαίαι καὶ ἐλλείπουσα καὶ ἐκείνη προσδία
 φέειρε πολλὸν μᾶλλον ἢ εἰ μήτε ἦν ἀρχὴν
 αὐτοῖς προπύχεν ἄπεροι· μεν γὰρ πολλοὶ
 πολλὰ θυμῷ βίαιως κατ' ὀρθοῖσιν, οἱ οὐ δὴ τῆς
 εὐταξίης ἦν οἱ μιθῶσιν, ἀμαρτανόωντες καὶ τὴν
 τοῦ φρονήματος ἐσχάτην προσπαλλόντες· ὅφ'
 ων καὶ οἱ Ῥωμαῖοι ἐσφύλησαν· Μ. 17 (p. 174)

• Ὅτι οἱ Ῥωμαῖοι οἱ ἐν τῇ Καπιτωλίῳ ὄντες καὶ
 παλαιοκείμενοι ἐλπίδα σωτηρίας πλην παροῦσι

Ζωάρεα 7, 23.

σθέντες οἱ μὲν εἰς τὴν Ἰουδίαν ἐλθεῖν ἠδυνάθησαν,
 οἱ εἰς ἀλλ' ἑαυτοῖς· εἰς τὴν Ῥώμην γὰρ τὸν τυ
 γέγονεν ἐν τῷ μηχανῇ ἐγέρτο καὶ ἐπὶ τῇ αἰτίᾳ
 οἷτε οὐ τελευτῶν ἄλλα ἐβόητο οἷτε τὰς πόλιν
 τῆς πόλεως ἐκλείσαν· ἀλλ' οἱ μὲν αἰτίαν ἐκ μ
 πειρώμενοι ἐφίετο· οἱ οὐ σὺν γινάξῃ καὶ τεκνοῖς
 ἰσχυροῦς ἐς τὸ Καπιτωλίον· μάλιστα οὐδ' ὄντος
 κοῖτα ἄνθρωποι οἱ μὲν τρεῖς εἰς αἱ φασί, οἱ
 οὐ τοὺς πρῶτους Ῥωμαῖον καθ' ἡλικίαν καὶ
 πλοῦτον καὶ γένος εὐεργετὴν ἑρμὴν ἢ πολυτελε
 στάτας στολὰς . . .

• οἱ εἰς Ἰουδίαν καὶ ἑσπερα καὶ ἔλθον· μεν ἐπὶ
 τῇ Ῥώμῃ· ἐπεσχόντες καὶ οἱ ἐσπῆσαν
 τῇ εἰς τὴν ἡβραϊστικὴν εἰσεπνεύσαντες καὶ εἶλον
 τὴν πόλιν.

• εἶπα καὶ τῷ Καπιτωλίῳ προσεβήσαντες ὡς
 ὁ ἐπὶ πολλὰς ἐπιχειρήσεις ἡμῶν οὐδέτις ἦν οὐκ,

• αἰτίαι καὶ αἰτίαι· ἐκ αὐτῆς προσπαλλόντες Μ.

210 • ἀπὸ τοῦ Βκ, ἀπὸ τοῦ Δι

BOOK VII

of their valour. For skill contributes very largely to bravery, since when present it strengthens the power of resistance, and when wanting destroys the same more thoroughly, by far than if they had never possessed it at all. Many persons to be sure without experience often carry things through by the impetuosity of their spirit, but those who fail of the discipline which they have learned lose also their strength of purpose. This caused the defeat of the Romans.

The Romans who were on the Cay to order siege had no hope of safety unless through the aid of

Zonaras 7, 23.

to get away some to Rome and some to other places. The Romans in the city upon learning of the disaster were in despair and in their despair neither repaired the walls nor closed the city gates. In consequence of this deserted the city and fled, while others with their wives and children rushed up to the Capitol. Eighty were alone who according to some were priests according to others the chief citizens of joint of age, wealth, and family, armed themselves in sacred or every way robe.

The Gauls went the next day to Rome, but upon seeing the gates open and the wall guarded they turned and did not enter, since they suspected an ambush. But on the third day they gained courage to rush in and thus captured the city.

Then they attacked the Capitol, but when after attempting seven days they could accomplish nothing, some continued to guard the

DIO'S ROMAN HISTORY

δαιμονίου οὐδεμίαν εἶχον. τι γὰρ δὴ θεῖον, καίπερ ἐν παντί κακῷ ὄντες ἐθεραπευον οὕτως ὥστε, ἐπειδὴ τι τῶν ἱερῶν ἐχρῆν ὑπὸ τῶν παντιφίκων ἄλλοθι πρὸς τὴν πόλεως γενεσθαι, Καισίων Φαβρίος, δι' ἣν ἱεραουργία ἰκρέετο, κατέβη τε ἐπ' αὐτὴν ἐκ τοῦ Καπιτωλίου στείλιμενος ὥσπερ εἴωθει, καὶ διὰ τῶν πολεμίων διεξελθὼν τὰ τε νομιζόμενα ἢ ἐπηήσατο καὶ αὐθήμερον ἀεκομήσθη θαυμάζοντες οὖν καὶ τῶν Βαρβαρίων ὅτι αὐτοῦ, εἴτ' οὖν διὰ τοὺς θεοὺς εἴτε καὶ διὰ τὴν ἀρετὴν, ἐφείσαντο πολὺ γὰρ μᾶλλον αὐτῷ ἐκείνῳ ἐν θαύματι ποιοῦμαι καθ' ἑκαστον, ὅτι τε ἐς τοὺς πολεμικοὺς μόνους κατελθεῖν ἐτόλμησε, καὶ ὅτι δυνήθει ἀναχωρῆσαι ποὺ ἀσφαλὲς οὐκ ἠθέλησε, ἀλλ' ἐς τὸ Καπιτωλίον αὐθις ἔκων ἐπὶ προῖπτῳ κινδύνῳ ἀεχωρῆσειν, ἐπισταμένους μὲν ὑκνοῦντας αὐτοὺς τὸ χωρὸν, ὃ μόνον ἐτι τῆς πατρίδος εἶχον, ἐκλιπεῖν, οὐκ ἔμελλε δὲ μὴδ' εἰ πᾶσι ἐπεθυμοῦν ἐκφυγεῖν δυναμειοὺς ὑπὸ τοῦ πλήθους τῶν πολιορκούντων ταῦτο ποιῆσαι. λ 13 (p 581)

Ζουάκιον 7, 23.

... καὶ ὑπο μέθης ἐσφύλλοιτο· οἶνον γὰρ ἐντυχούτες πολλὰ ἀκράτεστοι ἐχρῶντο αὐτῷ, μῆτις πρῶτον πνεύματος τοιοῦτοι γενομένοι

καλού 3R κακῶ 4A

ἐκ δὲ 4A ἡμ. 1. ἀδὲ 4B

BOOK VII

Heaven. For so scrupulously did they observe the mandates of religion, although in every extremity of evil, that when one of the sacred rites needed to be performed by the pontifices in another part of the city, *Kaeso Fabius*, who was then exercising the office of priest, descended for the purpose from the Capitol after arraying himself as was his wont, and passing through the enemy performed the customary ceremony and returned the same day. I marvel at the barbarians, on the one hand, because, either on account of the gods or his bravery, they spared him, yet still more do I marvel at the man himself, for two reasons: first, that he dared to descend alone among the crems; and again that when he might have withdrawn to some place of safety, he refused, and instead voluntarily returned up to the Capitol again into manifest danger. For he understood that they hesitated to abandon the spot which was the only part of their country they still held out saw at the same time that no matter how much they desired to escape it was impossible to do so by reason of the multitude of the besiegers.

Zenarch 7, 23.

Capitol while the others secured the country for provisions, etc. And drunkenness proved their undoing, for upon finding a large quantity of wine they drank very intemperately, since they had never before tasted such a beverage.

- 7 "ὅτι ὁ αὐτὸς παρακαλούμενος τῇ ἡγεμονίᾳ ἐγχειρισθῆναι οὐχ ὑπηκούσεν, ὅτι φεσγῶν τε ἦν καὶ αἰὶν ἐμελλε κατὰ τὰ πατρια αὐτῇ ληψέσθαι. οὔτω γὰρ πρὸς νομιμὸς ἀκριβὲς τε ἀνὴρ ἐγενετο ὥστε καὶ ἐν τηλικούτῳ τῆς πατριδὸς κινδύνῳ διὰ φροντιδῶν τῇ καθηκόντα ποιεῖσθαι, καὶ μὴ δι' καιρὸν παραδειγμα τοῖς ἔπειτα παρανομίαν καταλιπεῖν. V 14 γ' 7.

Zonaras 7, 23.

(ii) χαλεπῶς ἀκέρπυσας μολὴς τε ἀναρριχῇ σάμενος .

7) οἱ δὲ Βερβάροι μεθ' ἡμέραν διιόντες (καὶ καταμαθίντες οὗτοι ὁ Παντίος προσέβη τῷ Καπιτωλίῳ Plut., *Comell* 26, 1) τοῦτο δ' ὑπετόπασαν ἔκ τε τῶν ὑπερρυγυτῶν τῆς πέτρας θραυσμάτων καὶ τῆς πύας, ἡ πολλῇ, ἐπ' αὐτῆς ἦν, τῆς μετ' ἀνεσπυσμένης, τῆς δὲ συμπεπιλημένης, ἐκείθεν ἰνασθῆναι νικτοῦ καὶ αὐτοὶ ἐβλαλευσαντο καὶ ἐπεχειρήσαν τῷ ἔργῳ, καὶ ὀυσχερῶς μετ' ἀσπασαν δ' ὁμῶς, καὶ ἔλαθον ἄν .

Ἐκ μικροῦ ἐξελίπον ἄν αὐτῇ· οὐδὲ γὰρ ἐπεὶ θοντα οἷτε τοῖς ἐν τέλει οὔτε τῇ γερονσίᾳ παρακαλοῦσι καὶ συμβουλευοῖσι μὴ ἐκλιπεῖν τοῦ ἄστυ, ὁ ἐκ τῶν πηλεμίων ἤδη εἰσεσώστο, εἰ μὴ ἐν τῇ ἀγορᾷ πάντων περὶ τούτου βουλευομένων ἑκατόνταρχος φροῖραν ἄγων τινὰ καὶ παρ' αὐτὴν τῇ ἐκκλησίᾳ ἀνέβαινεν τιχαίως, "ἐνταῦθα στῆτε" πρὸς τοὺς αὐτῶν ἐπομένους ἐβόησεν, "ἐνταῦθα γὰρ δεῖ ἵσταναι μείναι"· θεία γὰρ προνοία ἐνομίσαν ταύτ' εἰρησθῆναι, καὶ τοῦ μεταναστεῦσαι ἀπέσχοντο, 214

BOOK VII

This same man [Cassius] when urged to let the leadership be entrusted to him, would not allow it because he was an exile and ought not take the position according to the Roman usage. He showed himself so awed by the and scrupulous a man that it was so great a danger to his native land. He had duty a matter of earnest thought and was now doing to hand down to posterity the example of an equal act.

Zonaras 7, 23

6. When after much difficulty he was crawling and now crawling and Pontius Cornutus had at last reached the top . . .

7. But the heralds went around by way and discovered where Pontius had approached the Capitol drawing their inference from the fragments broken off the wall as well as from the fact that the grass which grew in that place there was in some places torn up in other places trampled upon. They determined therefore to climb up the wall in the same way by right and they did not fail to make the attempt and were getting up partially but surely and would have completed their task.

8. They the Romans did not should not let their raised city. They would not listen either to the officers or to the senate when they counselled them not to abandon the city just saved from the enemy. But while they were all deliberating about the matter in the Forum a centurion in command of a guard advanced to march directly past the assembly and to read out this decree. He said. This is where you remain. The people thought these words had been uttered by divine foresight and they gave up the

- 26 Ὅτι τοῦ Καπιτωλίου κατέγνω ὁ ὄμιλος, καὶ ἦ τε οἰκία αἰτοῖ κατεσκευή καὶ τὰ χρηματὰ ἐδημεύθη, τὰ τε ὄνομα καὶ εἰ δὴ ποτὶ εἰκωλὴ ἦν, ἀπηλειφθῆ καὶ διεφθίρη καὶ νυνὶ δὲ πλητὴς τῆς κατασκευῆς πάντα ταῦτα¹ γίνεσθαι ἐπὶ τοῖς τῷ κοινῷ ἐπιβουλεύουσιν ἔκριναν δὲ καὶ μέγιστα εὐπατριδῶν ἐν τῇ ἄκρῃ κατοικεῖν ὅτι καὶ ἐκεῖνος ἐνταυθαὶ οἰκῶν ἐτιγγαίεν· ἡ δὲ αἷ συγγενεῖα ἢ τῷ Μαλλίων ἀπειπε μέγιστα σφίων Μαρκόν, ἐπειπερ οὕτως² ὠνομιζέτο προσκαλεῖσθαι.
- 2 Καπιτωλίος μὲν οὖν τούτων τὸ διαλλισσον κῆν τοῖς τροποῖς κῆν τῇ τύχῃ ἔσχεν· τὰ τε γὰρ πόλεμια ακριβώσας εἰρηεῖ οὐκ ἠπιστάτο, καὶ τὸ Καπιτωλίον ὃ ἐσεσθῆκε κατέλαβεν ἐπὶ τὴν ρανιδί, εὐπατριδῆς τε ὧν οἰκετοῦ ἔργον ἐγένετο, καὶ πολεμικὸν νομισθεὶς ἐν ἀνδραποδίου τροπῇ συνελήφθη, κατὰ τε τῆς πέτρας αὐτῆς ἀφ' ἧς τὸς Γαλάτας ἀπεώσατο ἐριφῆ· V 15 (p. 58).
- 3 "Ὅτι ὁ Καπιτωλίον, κατεκρημίσθη ὑπὸ τῶν Ῥωμαίων· οὕτως οὐτ' ἄλλο τι κατὰ χώραν ὧν πληθεῖ τοῖς ἀνθρώποις μένει καὶ αἰ³ εὐπραγίαι συχνοὺς ἐς σιμφοράς μετιρροποὺς προαγουσιν ἐξαιρουσάι γὰρ αὐτοὺς πρὸς τὰς ἐλπίδας τῶν ἀμικῶν τοῦ τε πλείονος αἰ. ποιούσιν ἐπαρσεσθαι καὶ ἐς τὸ ἐναισιωτάτου σφαιλεῖντας καταβαλλοῖσι —M 48 (p. 155).

¹ πάντα πάντα ἢ ταῦτα M⁴² al added by Dindorf.οὕτως ἢ αὐτοὶ M⁴

BOOK VII

The people sentenced Capitolinus to death his B.C. 554
house was razed to the ground his wealth confiscated
and his name and even likeness when versuch existed
were erased and destroyed. At the present day too
all these punishments except the razing to the ground
are visited upon those who conspire against the
commonwealth. They decreed also that no patrician
should dwell upon the citadel because Capitolinus had
happened to have his house there. And the family
of the Marci prohibited any one of their number from
being called Marcus since that had been his name.

Such was the change then that Capitolinus under-
went both in character and in fortune. Having made
a specialty of warfare he did not understand now to
rejoice at peace. The Capitol he had once saved he
occupied for the purpose of establishing a tyranny
although a patrician he became the prey of a servant,
and whereas he was reputed a warrior he was
arrested after the manner of a slave and nailed down
the very rock upon which he had repulsed the Gauls.

Capitolinus was thrown headlong down the rock
by the Romans. So true it is that nothing in human
affairs, as a rule, remains fixed, and success, in
particular, leads many people to misadventures
equally great. It raises their hopes for continued
good fortune makes them always strive for more
and when they fail turns them into the very opposite
extreme.

- 2x Ὅτι, πρὶν Τουσκούλασιν ἐστρατεύσῃ Κη-
 μάλλον, Μαιμαστή δὲ τῇ προσποιήσῃ δεινὸν
 οὐδὲ ἴπαθον καθάπερ γὰρ αὐτ' αἰτοῖ τι πλημ-
 μελίσσαντες, οὔτε τῶν Ῥωμαίων υἱοὺν σφίσι
 ἐχέτωι· ἀλλ' ἦτοι ὡς φίλων παρὰ φίλοις ἵστοι
 ἢ καὶ ἐφ' ἑτέρων τιμὴν εἰς τὴν ἐκείνων στρατεύ-
 ευσθαι αἴτε τι μετὰ δόλῳ τὴν καθέστηκεται σφῶν
 2 ἄλλων ἐταραχθέντων ἀλλήλῃ καὶ πᾶσι πάντες ἐπι-
 ταίῃ ἐμποιήσαν καὶ ἐπὶ τοῖς ἄλλοις ἔργοις ἐν-
 δόξῃ καταχέουσι μετ' αὐτοὺς εἶσω τε τὸν στρατὸν
 ἐσελθόντο καὶ ξένα αὐτοῖς ἔδωσαν τι τε ἄλλα
 οὐκ φίλων ἐτίμησαν· ἐξ οἷπερ καὶ οἱ Ῥωμαῖοι
 ἀχάσσι παρῆντι αὐτοῖς ἔδρυσαν, ἀλλὰ καὶ ἐν τῇ
 πολιτείᾳ μετατιτῆσαι ἤψαντο. V 11. 1-2
 3 Διότις δ' ἐβόλῃσι 'Γουγκο λαροῖς' ἐχειρᾶν με-
 οῖς ἠπορούσιν αὐτῶν· Ἰνκκ' Ἀνκ' Ῥ' 11. 3

Ζουάτης 7, 24.

Εἶτα πολλῶν πολέμων κατὰ τὴν Ῥώμην
 αὐτοῖς καὶ τῶν ὑποκειμένων αὐτοῖς πόλεων αὐτῇ
 θέσσει· ἐπεὶ Ἀθηναῖοι τὴν οὐρανίαν οὐ Ῥωμαῖοι
 εἰς τὴν τοῦ Καμίλλου καὶ ἐκ τέρους ἰσηκίαισι
 ὑπερήκουσαν· τῶν τε πολέμων καταπαύσαν
 καὶ αὐτῇ δαθείαι ἰσχυρὸν πρὸς τοὺς ἑκτὸν, πρὶν
 ἄλλοις ἐκείνοις αἰῶσι· Μετὰ γὰρ τὴν Φεβίου
 εἰσαπαιδὸς βίγατον δ' οὐ τυχάνων πατρὸς τῶν
 μετ' ἐκείνῃσι καὶ Ἀκύντων τῶν Σελωτῶν κατὰ
 γῆρας πλὴν αὐτῶν ἀφ' ἑστέρας, τῶν δὲ νεωτέρων
 Σελωτῶν Ῥ' αὐτῶν ἀπὸ τοῦ οὐνοῦ αὐτοῖς κίσε

καὶ ἄλλ' αὐτοῖς ἄλλ' αὐτοῖς

καὶ αὐτοῖς ἄλλ' αὐτοῖς

Ῥ' Τουσκούλασι καὶ αὐτοῖς Μκ

BOOK VII

Cornelius made a campaign against the Tusculans, but thanks to a remarkable course of dissimulation that they adopted they suffered no harm. For just as if they themselves were guilty of no offence and the Romans were cherishing no anger against them, but were either coming to them as friends or friends on horseback through their territory against some other tribes, they changed none of their accustomed habits and were not in the least disturbed. Instead all without exception remained in their places, at their regular trades or occupations, just as in Italy of peace were receiving the army within their borders, gave them hospitable gifts and in other ways honored them like friends. Consequently the Romans, so far from doing them harm, enrolled them subsequently among the citizens.

Dio, Book VII. The Tusculans did not raise their hands against him.

Zenobius 7, 24.

There many wars were stirred up both against Rome herself and against the cities subject to her. But the Romans were not against their cities, under the leadership sometimes of Cornelius, sometimes of others, for he was now very old and quelled these wars. Even they enjoyed peaceful peace with the outside nations but were at variance among themselves. A certain Marcus Fulvius a patrician who seemed to be the father of two daughters had betrothed the elder to one Lucius Stans, a rich plebeian. The younger to Marcus Stans, who had been betrothed to the younger to Stans. Now while

29 Ὅτι ἡ γὰρ τοῦ Ρουφοι χιλιάρχου τοῦ καὶ
πραττοῦτος ἐν τῇ ἀρχαίᾳ ἡμῶν πόλει, πείσθη ἐκείνους
ὑφ' ἑκείνου καὶ τοὺς θύραις οὐκ ἔχοντας κατα τι ἔθος
ἀρχαίους ἔκρουσεν, ἐξεταρῆχθη πρὸς τοῦτο οὐ τὸ
πρῶτον, οἷοιτο τινας πεπεισμένους, καὶ διε-
πτοήθη γελῶντας οἷον ἐπ' αὐτῇ συχνοῖς καὶ παρὰ
2 τῆς ἀδελφῆς καὶ τῶν ἄλλων γέμεναι, καὶ
σπῶφθῆναι ὡς ἐξ ὧν τις τῶν ἀρχαίων πραγμάτων
διὰ τι τὸν ἄνθρωπον αὐτῆς μίποτε ἐν τῇ γενομένῃ τινι
ἐξηρασθῆναι οὐσα, οἷοιτο ἐπισησάσθαι, οἷον πρὸς ἄλλων
τε καὶ τῶν μνηστῆρων ἐκ μικροψυχίας συμβαίνει
πεφικέν, καὶ οὐ πρῶτον ἴηκε δυσκολαίους
πρὸς πῦσιν τὴν πόλιν θορυβήσασθαι, ὥς ποι-
σμεν καὶ τὰ τεχνῶν πολλῶν τοῖς καὶ μεγάλων
κακῶν αἷτια γίνεσθαι, ὅτι φθόνῳ τε τῶν αὐτῶν
καὶ ζηλοτυπίᾳ λαμβάνει. Μ. 19. 155.

Зодиака 7, 94.

χαλιαρχομενος οιν τοι εινωφοι και οητος εν
 αγορα προς την γυναικα αυτοι η αδελφι αυτης
 παρακρονη αφικομενη δ' εκεινοι της περαν
 ο ραβδ' χος κατα τι εθος αρχαιον εκρυψε
 διεπτοηθη δε προς τον πιπταγην η γυνη απω
 ταιτου πεπειραμενη και γελας επι ταιτω και
 παρα της αδελφης και των παριων εγενετο, και
 ως ιδωται επκυφθη τι ο ει δεινη το πριγμα
 πεποιτο, και τοι αινωα εν αρχη παραγγειλαι
 ηρεμίζει η γυν η Σουλω στο της γυναικος
 παρακρηθεν λαικω τω Σεξτω αυτω

[illegible]

BOOK VII

When Rufus, who was consular tribune and was engaged in public service in the Forum, arrived at home and the Lictor according to an ancient custom, knocked at the door, the woman was alarmed at this, being unfamiliar with anything of the sort, and was startled. Accordingly, both her sister and the others burst into loud laughter at her expense and made fun of her as a woman ignorant of official etiquette since her husband had never served in any position of authority. She took it terribly to heart as women in particular, from the pettiness of soul, usually do, and would not give up her resentment until she had set all the city in an uproar. Thus small and accidental events become, in some cases, the cause of many great evils, when a person treats them with envy and jealousy.

ZONAUS 7, 24.

Rufus was consular tribune and was in the Forum one day, his wife had a visit from her sister. Upon the arrival of the husband the lictor according to an ancient custom knocked at the door. The visitor was startled by the noise, as she was unfamiliar with this procedure, thereupon both her sister and the others present burst out laughing and made fun of her as an ignoramus. But she took the matter as a serious affront and roused her husband to canvass for office. She accordingly invited by his wife took counsel with LARTIUS SEXTIUS, a man of his

THE ROMAN HISTORY

3. Ὅτι ἐμὴν ἐν κακῇ προδοσίᾳ ὡρμῆς
μεταπέμψαι τὰς πείσεις καὶ τὰς παραλύσεις
M 50 (p. 156).
4. Ἄε γὰρ τί οἱ τῆς πολιτείας κίσμῳ στασι-
ζόντες παρέλθοι ὥσθ' ἐπεὶ τὴν ἐκπελεμένην τρι-
σὺν μερίσιν αἰσθόμενοι τὴν ἐν τῷ χρημῶσι συμ-
παντῶν ἐπεὶ οὐκ ἀποφασιστῶν μετ' ὁ μέρτοι
καὶ χαλεπῶς καταστραφῆναι M 1 1 1' 6.
5. Ὅτι Ποσειδῶν τὸν πολιτῶν¹ στασιαζόντων
πρὸς ἀλλήλους, ὁλοῖται τοιούτους συλλαβεῖν
Ἀκρίτων γὰρ Στάλωνα ἵππαρχον προσελατῆν
καίπερ ἐκ τῶν πλείστων ἔτα ὅπερ καί ποτ' ἀπὸ
τοῦ μετ' εὐπαθείας ἐλατῆται τὸς οἱ ἄλλους
αὐτὸν υπηγάγετο ὥστε μετὰ τῇ ὑπατείᾳ τῇ
ἀστέρι εἰ ἀρετῇ σφασθῆναι ἀλλ' εἶσαι τοῦς
6. χιλάρχοις αἰσθόμενοι ἐκ γὰρ τοιούτου καὶ ἐς
τῆλλα ἐβήπειξαντες γὰρ τὸς ἄλλους ἴσως αἱ
κατηλλήλασαν, εἰ μὴτε οὐ Στάλωνα ἵππαρχον
τοιοῦτον τί εἴπω ἀλλ' οὐκ ἔνδοξον μὴ φέροιεν

Zusatz 7, 24

ἐμὴν, τὴν τὴν προδοσίαν καὶ πείσεις αἰσθόμενοι ὡς
ἐμὴν ἔχει κατεχόμενοι καὶ τὴν κίσμον τὴν
πολιτείας σφίγγοντες ὡς καὶ ἐπὶ τῶν παλαιῶν ἔτεσι
τὸν χιλάρχον γινώσκον τὸν ἐμὴν τὸν γὰρ τὸν
παλαιῶν ἀρχαῖαν ἐμὴν

Ρωμαῖοι καὶ τὸν μετὰ τὸν ἔτεσι Μ. καὶ τὸν
I. καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν
καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν
καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν
καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν
καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν καὶ τὸν ἐμὴν

Ζωπατος 7, 24.

ὑπᾶτων ἐγέναντο, ἰσχυολοκασιν, ὑπατοὶ δὲ ἴπε
δεικνυέτω ἐνίστε μὲν εὐπατρίδαι, ἐκ δὲ τοῦ
πληθους ἐνίστε ποτε δὲ καὶ ἐξ ἰμφοτερων ὁμοῦ.
νοσου δ' ἐνσκηψασης τῇ Ρώμῃ καὶ ὁ ἡμίλλος
τέθηκε καὶ οἱ Ῥωμαῖοι πλείστα θανόντος τοῦ
ἀνδρος ἡνιυθησαν.

Ζωπατος 7, 25.

2^α Μετα δὲ ταῦτα καὶ τὰ συμβῆναι παθος
περὶ τῇ Ῥωμῇ ἱστορηται. διαστήναι γὰρ το
πεδῖον λεγεται το μεταξὶ του Παλατιου καὶ τοῦ
Καπιτωλίου ἐξαπινῃ μὴτε σεισμοῖ προηρησα-
μενου μὴτ' ἄλλου τινος οἷα συμβαίνειν εἴωθε
φυσικῶς ἐπὶ τοιούτοις παθημασι. καὶ ἦν το χῆσμα
διαμένει ἐπὶ μακρόν οὔτε σιντερχυμενον οἷα, δη
ποτε οὔτε μέντοι πληροίμενοι καὶ ταῦτα χονὲ τε
τῶν Ῥωμαίων ἐς αὐτὸ συμφορουυντων πολυν καὶ
λιθων καὶ ἄλλῃ ὕλῃ παυτοδαπην ἀπορούσαι.
οὖν τοις Ῥωμαῖοις χρησμοὶ ἐδόθη, μὴ ἄλλως το
διεστος σινελθεῖν, εἰ μὴ το κρείττονι αὐτῶν καὶ
οἱ οὐ μάλιστα πλείστον ἰσχυουσαι εἰς το χῆσμα
ἐμβάλλουσαι. οὕτω γὰρ ἐκεῖνο τε παυσεται καὶ
τῇ πολει ἔσται δυναμις ἀκαταλυτος. ἐμενεν οὖν
καὶ πάλιν το ὕπαρον ἀπορουμενον, ἀσαφούς
τυγχάνοντος τοῦ χρησμοῦ. Μαρκος δὲ Κουρτιος,

Ioan. Tzetzes, Schol. ad Heseg. li vii. p. 130. 17

Διων δὲ Κισσιος Κοκκειανός ὁ τὰ Ῥωμαίων
συγκταξας, ἐκ θεομητίας φησι, γενεσθαι χῆσμα
περὶ τὴν Ρωμὴν καὶ μὴ ἐπιμνειν χρησμοῦ δε
δοθέντος ἐπιμύσαι το χῆσμα εἰάν ὁ κρατισται
Ῥωμαίοις ἐμβάλωσιν ἐν αὐτῷ. Κουρτιος τις
ἰππεος εὐγενης, οὐδενὸς ἄλλου συμβαλεῖν τον
228

BOOK VII

Zonaras 7, 24.

replaced the consuls, ceased to be elected, and consuls were chosen sometimes patricians, sometimes plebeians, and occasionally from both orders at the same time. Furthermore, a pestilence visited Rome, in the course of which Camillus died, and the Romans grieved greatly at his death.

Zonaras 7, 25.

25. It is related that after this a disaster befell Rome. The level land between the Palatine and the Capitoline is said to have become suddenly a yawning chasm, without any preceding earthquake or other natural phenomenon such as usually takes place in connexion with such events. For a long time the chasm remained thus, refusing to close at all or even to be filled, although the Romans brought and cast into it masses of earth and stones and all sorts of other material. In the midst of their uncertainty an oracle was given them to the effect that the aperture could in no way be closed unless they threw into the chasm their best possession and that which was the chief source of their strength, in this way the prodigy would cease, and the city would command invincible power. Still the uncertainty remained unresolved for the oracle was obscure. But Marcus Curtius, a patrician, young to

Ioan. Tzetzes, *Schol. ad Lucr.* Lib. p. 136, 17

Dio Cassius Cocceianus, the compiler of Roman history, states that as a result of the wrath of Heaven a fissure opened in the ground round about Rome and would not close. After an oracle had been obtained to the effect that the fissure would close if they should throw into it the richest possession of the Romans, one Curtius a knight of noble birth,

BOOK VII

There is no mortal creature either better or stronger than man. Do you not see that all the rest go bent downwards and look forever toward the earth and accomplish nothing save what is concerned with their maintenance and the propagation of their species, for to these pursuits they have been condemned even by Nature herself, while we alone gaze upwards and associate with heaven, itself despising the things in the earth and dwelling with the very gods whom we believe to be similar to ourselves, just such as we are both their offspring and creation, not earthly but heavenly. And for this reason we both praise and rebuke these very beings according to our own fancy. For, if I may speak somewhat boldly, that is

ZOLAUS 7, 25

ours, of a remarkably handsome appearance, powerful physique and courageous spirit and conspicuous for intelligence comprehended the meaning of the oracle. He came forward therefore before them all and addressed them saying:—Why Romans do we blame the obscurity of the oracle rather than our own ignorance? We are this thing sought and debated. For nothing seems to be accounted better than that which is hid, nor shall that which is unimpeaching, speechless and senseless be preferred to that which has comprehension and sense and the adornment of speech. What should any one deem superior to man to be cast into the earth fissure that therewith we might ease it? There is no mortal creature either better or stronger than man. For, if I may speak somewhat boldly, man

BOOK VI

naught else than a god with mortal body and a god naught else than a man without body and consequently immortal. That is why we surpass all other creatures. And there is no creature that which we do not ensnare overtaking it by speed or snatching it by force or catching it by some artifice nor yet any that lives in the water or travels through the air, nay even of these two classes we put the former up from the depths without seeing them and drag the latter down from the sky without going to them.

Zenobius 7, 23.

is naught else than a god with mortal body and a god naught else than a man without body and therefore immortal and we are not far removed from divine power. This is what I think about the matter and ask you also to accept this view. But let no one think that I would have recourse to the lot or bid maiden or lot *perjury*. I of my own free accord bestow myself upon you that you may send me at once this very day as herald and envoy to the chthonic gods to be your representative and ruler forever. With these words Curtius proceeded to put on his armor and then mounted his horse. The rest grew mad with grief and then with joy and collecting various ornaments some adorned the man himself with them as a hero, while others threw theirs into the chaser. Scarcely had Curtius sprung

Ioan. Tzetzes Scholia ad Prop. l. i. v. p. 196. 7.

when no one else was able to understand the oracle himself interpreted it to mean a horse and man together. Straightway he mounted his horse and just

BOOK VII

Zonaras 7, 25

into it mounted when the earth fissure was closed and no one ever again heard either the rumour or the fact. Thus the way the story is related by the Roman author is a very personifying fabrication and not to be credited: he is at liberty to pay no attention to it.

A tiger wars were waged against the Romans both by the Gauls and by other nations but they repelled all invaders saving now for conquest now for dominion. At this time occurred a head of the following nature: Julius Caninius had been chosen dictator when the Gauls were surrounding the environs of Rome and he had proceeded against the barbarians with the intention of using up time and not making a combat with men attracted to desperation. He wished to exhaust their resources and smother them through the failure of their provisions. But a Gaul charged some one of the Romans to engage or battle them next day, according to Marcus Valerius a military tribune and grandson of the famous Marcus. The course of the battle was turbulent on both sides, the Roman excelled in skill and a more success and the Gaul in strength and daring. It was regarded as still more marvellous that a crow lighted on the helmet of Valerius and as long as the while made dashes at the barbarian covering his sight and impeding his attack as he was thalysian. He

See Jones, *Sc.* 41 *Text* 120 p. 30 12

as he was dashed backwards forward and plunged down that fragment pit. No sooner had he perished down than the fissure closed and the rest of the Romans from above scattered flowers. From this event the name of Curtius was applied also to the pit.

42 Ὅτι ο Διων φησι· διόπερ ποὺ κα περ οἱ κ
 εἰσθῆναι ἐκδ' αὖτε τοὶ λογὸν χ' ἡσθαι τιλιν, τε
 ἐπιμενέθην αὖτε· καὶ τὴν ολιμπιαν προσε
 γμαῖσα α ἔπει· λαίθηναι τοὺς πολλοὺς α χροὸν
 τῇ μετ' οὐκισσῇ εἰφαιστέρον ἐξ ἐκείνῃ γινῇ
 ται"—M. 52 (p. 156).

43 Ταῦτα τε ἐν καὶ ἄλλα τινὰ τοιαυτοτρόπα
 προσείνοντο, οἷον καὶ καταπρηξίς τε αὐτῶν

Ζωάριος 7, 23.

κατέργισθη δι' ἀγαπᾶσαι τοὺς Γάλοι αἰὼς
 ἀπο· αἰὼς ολιπτωμένοι· ἡ μὲν αὐτὰς σιτεμίζαν
 τοὺς Ρωμαίους, καὶ κακῶς ἀπελάλησαν α ἔ'
 Οὐαλλερὸς ἰπὺ τῇ τοὶ κ'ρακῶν σίμματος
 κεραιῶν ἐπ' αὐτομίσθῃ.

Γασπεῖτα ἐν τοῖς στρατιωτικῶν στασιαστικῶν
 καὶ ἐμφιλιῶν πολέμων γινώσθαι μελλόντων κατ'
 ἡλαλησαν οὐ στασιαστικῶν νόμων τιθεῖτων μὴ
 ἄκουσται τινὰ τοὶ καταλύων ἀπαλειφεσθῆναι, μετ'
 τῇ χ' αἰῶν χ' αἰῶντα ἐκατοῦταρχεῖν, καὶ τοὺς π' αἰ
 τοὺς καὶ ἐμφῶν ἐξον εἶναι καὶ ἐκ τοῖς πληθύνουσιν
 καθίστασθαι καὶ τοὺς α τῇ αἰῶν ἐν αἰῶν α, χ' αἰ
 μετ' τὴν αἰῶν αἰῶν εἰσθῆναι ἐκ αἰῶν αἰ, χ' αἰ.

Ζωάριος 7, 24.

Ὁ λατῶν οὐ καίπερ ἐνσπάρσῃ τοῖς Ρωμαίοις
 οὐκ ἀπιστήσαν καὶ πολέμον ἤρσαντο ἐν φρονή
 ματι γενοῦντες οὐτ' αὖτε ἡμαξῶν καὶ τῇ
 πολέμικῃ ἐκ τῇ αἰῶν αὐτοῖς στρατιᾷ ἀκριβῶς

BOOK VII

any of them into effect—for they if anybody understood the purposes of the Romans— but in order that having to obtain their requests they might secure an excuse for supplicants, on the ground that they were being wronged.

Zonaras 7, 28.

constant campaigning with the Romans. The latter upon learning of this chose Longinus consul for the third time along with Decius and came out to meet them. They fought a brave battle with the Latins each side thinking that that day would be an accurate test of their fortune and of their valor. A certain event seemed to give the battle a decided direction. The Latins seeing that the Romans were equipped and spoke like the Romans feared that some of the soldiers might make mistakes through not distinguishing their own and the foe's force with entire ease. Therefore they loudly proclaimed to their men to reserve their actions carefully and not to engage in single combat with any of their opponents. The Romans observed this injunction but the son of Longinus who was on the field among the cavalry and been sent to reconnoitre the enemy's position disregarded it and fought with valour but through zeal. The leader of the Latin horse saw him appearing and challenges him to single combat and with the youth would not accept the challenge or account of the notice that had been served by a hawk and saying—Are you not the son of Longinus? Do you not give yourself any because of your father's name? Or are you Romans strong and courageous against those plaguy Latins but fear us Latins? Why, then, do you presume to rule over us?—

2 Δωσας ζ βιβλιον " και δια τουτο σε δικαιωσω,
 ἵνα ὡσπερ το την ηριστειαν ἄβλων οὕτω και το
 την ηρηκουστιαν τιμημα απολαβῃς ' Euseb. Aeneid
 γ 123, 1

4 Ἦε μεν οη παντι καταφανεν, ὅτι περισκοπή
 σαντες την ἐκδυστην την μαχην ' πρὸς το κρινομεν
 ἐπ' αὐται. οἱ μεν ἐξηλεγξεν αὐτοὺς ο Ἰερκονατος
 μ τι εὐερετων ' σφισιν ἔτι τῶν πρὸς τῶν Ἰατι
 ρων ἡ πραγματικῶν μεωτεροισιν. αὐτορ τῶν τα πᾶντα
 τραχύν, ο ο αἶον ἐν τῶν τῶν κρινομεν και ἐν τῶν
 ἡ ἀλλὰ και ἐβαλον και ἐπιλεμεν ἰερολογητο '
 εἶαι ὡστε αη πρὸς τῶν παλιτοῦ και πρὸς τῶν
 κρινομεν ἡ μεσθαι ἐτι το τε κρινομεν τοῦ
 π ληροῦ ἐποχῶν ἐτρε, και εἰ και τῶν Ἰατινων
 γρηγορῶν πᾶντα αἰαιτο, ἐκρησαι ἐποκησεν. Ἡ ὅν
 γ 123 ἦν ἐν τῶν ἡ κη V 123 ὡς οἱ
 ο Ἰερκονατος ο τα πᾶντα τραχύν ἐποίησεν

1 κη V 123

ἐκδυστην ἐκρησεν ὑπὸ τοι ἡμεῖς και τῶν παραγ
 γελιστων ἐκρησεν ἐπιλαβεται και μορμαχῶν
 ἐκρησεν και τα σκεῖλα μεγα φθορῶν ἐκρησεν
 πᾶντα και ὅς ἐκρησεν το σκεῖλα μεγα φθορῶν
 με. ἔφη. " ὦ πᾶν ἐκρησεν, και δια το το σε
 στεφᾶναι ἐτι ἐτι πρὸς τῶν ἐκρησεν ἐκρησεν
 σκεῖλα και ὅς ἐκρησεν πρὸς τῶν ἐκρησεν
 τῶν ἐκρησεν ἐκρησεν ἐκρησεν ἐκρησεν
 και το την ηριστειαν ἄβλων και το την ηρηκουστιαν
 τιμημα ἀπολαβῃς ' ταυτ εἰπων ἡμα τον τε στεφᾶνον

αησεν ἡ τῶν ἡ μεσθαι ἐτι το τε κρινομεν τοῦ
 π ληροῦ ἐποχῶν ἐτρε, και εἰ και τῶν Ἰατινων

BOOK VII

DIO. Book VII. * And for this reason I shall punish you in order that even as you have obtained the prize for your prowess, so you may receive the penalty for your disobedience.

It was evident to every one that they had awaited the outcome of the battle and had ranged themselves on the victorious side. Torquatus did not, however, question them about it, for fear they might revolt while relations between the Romans and the Latins were still tense. In the end he was not harsh in all cases nor in most matters the sort of man he had shown himself toward his son; on the contrary he was admitted to be excellent both in council and in battle so that it was said by the citizens and by their adversaries alike that he had held in his hands the destiny of the war and that if he had been leader of the Latins he would certainly have made them conquer.

Zonaras 7, 20.

do you give orders to us as to your inferiors? The Roman became frenzied with rage and nearly forgot the injunction; he won the combat and a high spirit conveyed the spoils to his father. The father after assembling the army, said: Nay, you have fought my son and for this I will crown you. But because you did not observe the orders issued through proper legation, not as a son but as a soldier to your obedience, for this reason I shall punish you that you may obtain both the prize for your prowess and the penalty for your disobedience. With these words he at the same moment placed

6 Ὅτι οἱ Ῥωμαῖοι καί περ ἀχθόμενοι τῇ Γερμανίᾳ
 τῷ δια τε τῶν υἱῶν αὐτοῦ οὕτως ὥστε καὶ τὰ
 χαλεπώτατα τῶν ἔργων μάλλινα ὑπ' αὐτοῦ
 οἰομίσαι, καὶ διότι καὶ τὰ ἐπιτεκνία τεθνηκοτος
 μὲν ἐκεῖνοι τεθνηκοτος δὲ καὶ τοὶ συναρχόντες
 ἐώρασαν, ὁμῶς ἐπειξαιτικὸς ποτὲ ἕτερον σφαιρὶ πυλε
 μου καὶ αἰθρῇ αὐτὸν ἐν τεταρτην ὑπατείαν προσ
 χειρισάμενος. οὐ μὲντοι καὶ ἰκένοσ' ἄρξαι, ἔτ' αὐτῶν
 ἠθέλησεν, ἀλλ' ἐξώμοσάτο εἰπὼν ὅτι οὐτ' αἱ ἐγὼ
 ἴμεν ἀνατῆν μὴν οὐδ' ὁμείν ἐμοῦ. Ν ο ρ 157.

Ζωπατος 7, 20.

τῇ κεφαλῇ αὐτοῦ ἐπέθετο καὶ αὐτὴν ἐκείνην
 ἀπετεμεν.

Εἰτα ὅναι ἀμφὸν τοῖς ὑπατοῖς ἐν τῇ αἰτῇ
 μικτὸ ὁμῶς φανερὸν ἔδοξε λεγέειν τῷ ἐναιτιῶν
 κρατῆσειν αἱ ὁ ἕτερος τῶν ὑπατῶν ἐαίτον ἐπ' ὅρῳ
 μεθ' ἡμέραν οἷον ἀλλήλοις τὰ ὅναι διηρησάμενοι
 σιιεθείτο θείον εἶναι, καὶ πεισθῆναι εἰς αὐτῇ
 ὁμολογήσαν. ἡμφισβήτησαν τε πρὸς ἀλλήλους
 πολλοὶ ὅς ἂν σωθῆιν, ἀλλ' ὅς ἂν μᾶλλον ἑαυτὸν
 ἐπ' ὅρῳ καὶ παρὰ τοῖς πρῶτοις τοῦ στρατοπέδου
 ἐδικαιολογήσαντο καὶ τέλος ἤρεσε σφίσι τον
 μὲν ἐπὶ τοῖς δεξὺν κερῶς, τον δὲ ἐπὶ τοῦ λαίου
 παρὰ τῆς ὁδοῦ, καὶ ὑπατεροὶ ἂν ἐκείνων ἐλαττωθῇ.
 τον ἐπ' αἰτῇ τεταγμένοι ἀπὸ θανάτου τὸσαντὴ δ'
 ἦν φιλατιμία τοῖς περὶ τῇ ἐπίδοσιν ὡς εἶχε
 σῆσαι ἑκάστου τοῦ ὑπατῶν ἠττηθῆναι, ὡς τυχὴ τῆς
 ἐπιδόσεως καὶ τῇ εὐκλείᾳ, τῇ ἐξ αὐτῆς συμ
 βολόντες δὲ τοῖς Λατίνοις μέχρι μὲν πολλοῦ

BOOK VII

Although the Romans were vexed at Torquatus on account of his son to such an extent that they execrated the hardest deeds—Martial after him—and were angry furthermore that he had celebrated a triumph in spite of the death of that youth and in spite of the death of his colleague nevertheless when another war threatened them they elected him again to a fourth consulship. But he refused to be their leader longer and renounced the office declaring: "I would not endure you nor you me."

Zonaras 7, 26.

He garlanded his head and cut off the very head that bore it.

Soon after a dream that appeared similarly to both consuls the same night seemed to tell them that he would very much prefer if one of the consuls would devote himself. Discussing the dream together the day after they decided that it was of divine origin and agreed that it must be obeyed. And they disputed with each other not as to whom it should be saved but as to which of them preferred to devote himself and they even presented their arguments before the foremost men in the camp. Finally they settled that one should station himself on the right wing and the other on the left and that whoever of these two divines should be defeated the consul stationed there should give up himself. And there was so great rivalry between them regarding to the sacrifice that even the consuls prayed that he might be defeated in order to obtain the right to devote himself and the consequent glory. After joining battle with the Latins

7 Ὅτι φησὶ ὁ Δίων "θαυμάζω μὲν γὰρ εἰ ὁ
 θάνατος οὗ τοῦ Δεκίου τὴν μάχην ἀνέσθαισε καὶ
 τοὺς μὲν νικῶντας ἤτησε τοῖς δὲ ἐν κρατοῦσιν
 νικῆν ἐρώκεν οἱ μὲν καὶ σιμῶλεω ἔχουσιν ὅ
 τ' ἐγχετο· ὑταί μὲν γὰρ τὰ πρᾶχθαι τὰς
 πελεξαίμασι πολλὰ γὰρ ἦσαν πολλοὶ τοιαῦτα
 σιμῶλεω σμῆν οἱ δὲ αὖτις τὰς λεγομένων
 8 ἀπιστοῦσαι ὑταί δὲ ὅτι τὰς αὐτὰς αὐτῶν ἐκλογ.
 σμῶν καὶ πῶς ἐν ἀπ' αὐτῶν κἀκίσταται τὸν γὰρ
 ἀν' καὶ πιστεύετε τὴν ἐκ τοιαύτης ἐνός αὐτοῦ ἐπὶ
 ἐνός αὐτοῦ πλῆθος ἀνθρώπων ἐν τῇ σωτη
 ρίᾳ ὁμοίως καὶ ἐν τῇ ἐκκρατήσει μεταβαλεσθαι
 καὶ ταῦτα μὲν ὅτι πῶς καὶ εἰ ὁ αὐτοῦ οὕτως
 ἔχει ζητεῖν ἄλλοις μελεσε" Μ. 11. 1.

11. 1. 1.

ιστοπαλὸς ἡγήσαντο εἶς αὐτὸ κατὰ τὸν Δεκίου
 κερὰς μικρὸν τι τοῖς λατοῖς ἐνεκλινεν ὁ
 γὰρ αὐτὸς Δεκίου ἱάσθαι ἐπέταξε καὶ τὰ ὅπλα
 ἐκὼς τῶν ἐσθῆτων ἐκείνῃ τὴν περιτμήσιν· καὶ
 οἱ μὲν οὕτω φασὶ ἐφ' ἵππων ἀναπέμψαι αὐτὸν
 καὶ εἰσελθεῖν πρὸς τοὺς πολεμικοὺς καὶ ἵπποις ἐκείνων
 ἀποθάνειν· οἱ οὖν ποσειστρατιῶτον πολὺν καὶ
 σφαγεῖν τὸν δὲ τελευτῶντος τοῦ Δεκίου
 τοὺς Ῥωμαίους νικῆ καθαροὺς σιμῶλεω καὶ οἱ
 λατῖνοι πῶς ἐπ' αὐτοῦ σμῶν οἱ δὲ αὖτις τὸν
 θάνατον τοῦ Δεκίου πῶς γὰρ αὐτὸν πῶς εἰσεῖ
 ἐξ ἐνός αὐτοῦ τοιαύτης τελευτῆς τοιαύτου πλῆθος
 ἀνθρώπων τὸ μὲν φέρεται τὸ δὲ σμῶν καὶ

θαυμάζω μὲν γὰρ εἰ ὁ θάνατος οὗ τοῦ Δεκίου τὴν μάχην ἀνέσθαισε καὶ τοὺς μὲν νικῶντας ἤτησε τοῖς δὲ ἐν κρατοῦσιν νικῆν ἐρώκεν οἱ μὲν καὶ σιμῶλεω ἔχουσιν ὅ τ' ἐγχετο· ὑταί μὲν γὰρ τὰ πρᾶχθαι τὰς πελεξαίμασι πολλὰ γὰρ ἦσαν πολλοὶ τοιαῦτα σιμῶλεω σμῆν οἱ δὲ αὖτις τὰς λεγομένων ἀπιστοῦσαι ὑταί δὲ ὅτι τὰς αὐτὰς αὐτῶν ἐκλογ. σμῶν καὶ πῶς ἐν ἀπ' αὐτῶν κἀκίσταται τὸν γὰρ ἀν' καὶ πιστεύετε τὴν ἐκ τοιαύτης ἐνός αὐτοῦ ἐπὶ ἐνός αὐτοῦ πλῆθος ἀνθρώπων ἐν τῇ σωτηρίᾳ ὁμοίως καὶ ἐν τῇ ἐκκρατήσει μεταβαλεσθαι καὶ ταῦτα μὲν ὅτι πῶς καὶ εἰ ὁ αὐτοῦ οὕτως ἔχει ζητεῖν ἄλλοις μελεσε" Μ. 11. 1.

BOOK VII

Dion says: 'I marvel that the death of Decius should have set the battle right again, and should have defeated the side that was winning and given victory to the men who were getting worsted; and yet I cannot conjecture what and bring about the result. When I reflect what some have accomplished for we know that many such enterprises have befallen many persons before. I cannot disbelieve the tradition, but when I calculate their causes I become involved in a great dilemma. For how is one to believe that by such a sacrifice of a single man so great a multitude of men turned at once to safety and to victory? Were the truth of the affair and the causes responsible for it shall be left to others to investigate.

Zonaras 7, 20.

they carried on an evenly balanced struggle for a long time but finally the way of Decius gave way before the Latins a little. On perceiving this Decius devoted himself. Stripping off his armour, he put on his purple-bordered clothing. Some say that in this costume he sprang upon a horse and rode toward the enemy and met his death at their hands; others that he was hurled by a brave soldier of his own race. When Decius had now perished a decisive victory fell to the Romans and the Latins were all routed, yet certainly not on account of the death of Decius. For how can one believe that from such a death of a single man so great a multitude of human beings was destroyed in the one case and in the other was saved and won a conspicuous

- 10 "Ὅτι ἀνθυπαγόμενοι τοὺς Λατίνους ἐς εὐνοίαν οἱ Ῥωμαῖοι τὴν πολιτείαν αὐτοῖς ἔδωκαν, ὥστε καὶ τῶν ὁμοίων σφίσι μεταλαμβάνειν ἦν· γὰρ ἰπείλουσι τὸν πόλεμον οὐ μετέδοσαν καὶ δι' αὐτοσυντελεῖς κινδύνους ὑπέστησαν ταῦτα τι τε κρατήσαντες αὐτῶν αὐτεπαγγέλτοι τοιτοῖς ἐψηφίσαντο τοὺς μὲν τῆς σιμυαχίας, τοὺς δὲ ὅτι μὴρὲν ἐννοχμώσαν κριθεόμενοι. Μ 57 (p. 158).
- 11 "Ὅτι διαγνωμένη πρὸς Πριονερνάτας ἱστορία, σαρτο οἱ Ῥωμαῖοι, ἰρωτησαντες τι παθεῖν τοιαῦτα δρῶντες ἄξιοι εἶεν· οἱ ὑπικρινάμετο θάρσους, ὅτι οὐσα χρῆ τοὺς ἐλευθέρους ὄντας τε καὶ ἐπίθιμους· τὰς εἶναι· πυθομένου τε αἰθεῖς τοῖ ἱπ. του· "καὶ τι παρήσατε ὅν τῇ νικῆντι τεύχητε," ἔφασαν ὅτι, ἡ μὲν ἐπὶ μετρίοις τισὶν αἰτὴν λαμβάνωμεν, ἡ σὺ χαρσώμεν, ἂν δὲ ἰφιρητοί τι προσταχθῶμεν, πόλεμῳ σόμεν. θαυμάσαντες ἔκ τῃ προσθυμίᾳ οἱ χ' ὅπως τὰς σπάρδας πολλὰ βελτίους σφίσι παρὰ τοὺς ἄλλους ἔδωσαν. Μ 58 (p. 159).

Zonaras 7, 28.

νικῆσαι περιβαρὺς· οἱ μὲν οὖν Λατίνοι οὕτως ἡττήθη· καὶ ὁ γε Πριονερνάτης καὶ τὸν ἐν ἀποκτείνῃ καὶ τοῦ σινηρχαντος τελέηκυτος εὐρτάσει, ὁμῶς τὰ ἐπιθήκεια.

ἔκ τ' αἰθεῖς αὐτοῖς τε τοὺς Λατίνους ἐπαναστάντας κατεπολιμήσαν, καὶ ἕτερα ἔθνη μάχαις ὑπέταξαν, ποτε μὲν ὑπατοὺς κεχρημένοι, ποτε δὲ δικτάτορας.

Πριονερνάτης 58· πριονερνάτης· Μα, Πριονερνάτης Μα, 246

BOOK VII

The Romans by way of bringing the Latins in turn to a condition of friendliness granted them citizenship so that they secured equal privileges with themselves those rights which they would not share with that nation when it threatened war and for which they underwent so many dangers they voluntarily voted to it now that it had been conquered. Thus they rewarded some for their valour and others because they had made no move to rebel.

The Romans passed a decree with reference to the inhabitants of *Prætorium* after first asking them what they deserved to suffer for conduct such as theirs. The others answered bravely. "Whatever is suitable for men who are free and desire so to continue." To the next question of the consul. "And what will you do if you obtain peace?" they replied. "If we receive it on reasonable terms we will cease from disturbance but if any intolerable burden is placed upon us, we will fight." Admiring their spirit the Romans not only made a much more favourable treaty with them than with the rest.

ZONAIRE 7. 26.

victory. So the Latins in this way were defeated, and Torquatus though he had killed his son and though his colleague had perished, nevertheless celebrated a triumph.

Once again did they subdue these very Latins who had revolted and they subjugated in battle other nations employing now consuls and now dictators.

FRAGMENTS OF BOOK VIII

36.18 Διότις ἡ β-βλιφ " ἦν γὰρ καὶ πανν αὐτὸς
 ἑαυτῷ πρὸς πάντα τὰ τοιαῦτα ἀρκῶν." Beek
 Anecd., p. 124 1

36.1 'Αλλ' εὖ ἴσθι ὅτι α' μὲν ἀμειβεσθαι ἐν τοῖς
 τοιαῖτοις τιμωραὶ πντοῖς τε τοὺς δίκαιοι μέρους
 παραπολλυνοσσι ὁσιηθέντας αἱ ἀμειβόντες γενεσθαι
 καὶ τοῖς ἄλλοις οὐδεὶς μάλλ' ἀσφραδίζουσιν· ἡ
 γὰρ ἀνθρώπων φύσις οὐκ ἐθέλει ἑαυτὴν πρὸς τὰς
 2 ἀπειλὰς ἐξιστάσθαι, ἀλλ' ἡ δαίμων τοῖς ἀνθρώποις ἡ
 θάρσυνος ἔβρει ἀπειρῶν τε θρασύτητι καὶ ἐξουσίᾳ
 πρᾶπτεται, ἡ καὶ ἑτέροις τὰς ἀντιτυχίας οἷα
 πολλὰ πᾶλλοι καὶ παρ' ἐλπίδα σιμῶναι τοῖς
 μὲν εἰδὲ ἐθέμοι μὲν τοῖς κολλᾶσθαι ἀλλ' ἄλλοι
 γιστῶναι αὐτῶν ἐν τῇ προκείμενῳ φερόμεναι τῶν
 εἰ παρ' αὐτοῖς αὐτὰς πρὸς τὴν τύχην εὖ ἀντιγρησθαι
 3 ποιοῦμεν ὁμαρτάνειν ἀναπείθει αὐτοὺς ἐμμελὲς
 φιλανθρώπων τῶνδε αὐτῶν πάντα διαπρατ

Λοῦκας 7. 31

Ὅτι εἰς ἡ καὶ Λοῦκας Παπείριος οὐ καὶ Κουρσῶν
 οὐμας αὐτοῦ οὐ καὶ τὴν ἑξῆς ἡ γὰρ ἐρωτικῶν
 τῶν καὶ εἰς τὴν ἡσκησιν τῶν τοῖς ὁδοῦν μετα
 δε ταῖς οὐκ αὐτοῦ Παπείριος οὐ καὶ τοὺς Σαυρίτας
 ἐξεπεμψέθῃ μετα Φαβῶν Ιουλλῶν ἱππορχῶν.

In the margin of the MS. has ΕΚ ΤΗΣ ΔΗΜΗΓΟΡΙΑΣ
 ΤΟΥ ΠΑΤΡΟΣ ΡΟΥΛΛΟΥ "From the speech of
 Rufus father

FRAGMENTS OF BOOK VIII

Dis VIII. For he was quite set and silent about such matters."¹

Be well assured that monstrous practices in such cases not only destroy the capacity of the sentence which might have been made better, but at the same time fail to make it is any more good at all. Human nature refuses to have it right at once for any threats. Some counselling fear or respect and duty together with courage born of inexperience and rashness sprung from power or some other combination of circumstances such as often occurs quite unexpectedly in the lives of many great men to do wrong. As for the parliament, some of these officers do not even think of them, but are less careful of the business before them, while they esteem their momentary convenience in comparison with the attainment of the ends for which they are striving. Wise forbearance however produces an effect quite the opposite, that

Zodhras 7, 28

One of these leaders was James Papras also called Varsar from his physical prowess. He was a very fleet runner and on almost all his praisings running. After this Papras as daughter with James Bahas as master of the horse was sent out against

¹ Said F. J. Papras set on Q. Bahas Maximus of Livy 10, 26.

τουσιν ὑπο γὰρ τῆς ἐγκαιροῦ συγγνώμης αὐτοί
τε πολλὰκις μεταβιλλοῦνται, ἄλλως τε καὶ ὅταν
ἐξ ἀνδρείων καὶ μὴ κακοειργίας, ἐκ φιλοτιμίας καὶ
μὴ πονηρίας τ' ποιήσωσι, δεινὴ γὰρ ἔστι καὶ
ἐουλοῦνται καὶ σωφροῦσθαι φρονήμα γέναι αἰὼν εὖ
λογὸν φιλαθροπία, καὶ τοὺς ἄλλους ἐθέλοντας
ἅτε καὶ τοὺς σεσημαμένους ἐρόντων μεταρραθμιζοῖσι
πειθεται γὰρ πᾶν ἥτοις ἢ βιάζεται καὶ ἐκαστὸν
ἀκούειν τοῦ νόμου¹ βούλεται μᾶλλον ἢ ἀναγκῇ.
ἔτι το μὲν ἄρ' ἔστιν ὡς καὶ ἀκρίτοι σπουδάζει το
δε ἐξ ἐπιτογραφοῦ ὡς καὶ ἀνελειψτέρον ἀποκρίνεται
— M, 89 (p. 159).

4 "Ὅτι τῶν περιστάσεων καὶ ἐρετῆς καὶ ἐξουσίας ἐστὶν
ἐργασίᾳ το φρονεῖναι τὸν τὸ μὲν γὰρ καὶ ὑπο
τοῦ κακιστῶν καὶ ἀσθενεστάτων πολλὰκις γ' ἔγρε
ται ἄλλὰ το φεισασθαι τινος καὶ το σώσαι τινά,
ὃ μὲν οὐκ ἄλλος ἡμῶν² ἄκουστος γένοιτο αὐταί

5 Βουλόμεναι μὲν ἡδὴ πεπρασθῆναι λέγουσιν το τε γὰρ
ψυχροῦ μοι κίεμην καὶ το φθιγμὰ ἐνέδωκε, το
τε ἐκρῆκε τὴν φωνὴν ἐπισχεῖ³ καὶ ο φοβὸς το
στῆμα σφόνδι ἄλλ οὐκ ἔχω πῶς ἀπαλλαγῶ το
γὰρ πῦθος, ἂν γέ μὴ ἄλλο τι⁴ εὐξήσῃς μὴ εἶναι
ἀστος μοι" πεπράσμενον, οὐκ ἐπιτρέπει μοι
σιωπῆσαι, ἀλλ ὡς καὶ παρὰ τοῦτο⁵ ο τι πρὸς ἡν
τελευταῖον εἶπω τὴν σωτηρίαν μοι τοῦ παιδὸς
ἐσθιωμένης, ἀναγκάζει με πλείω ὥσπερ ἐν εὐχῇ
λαλεῖν — M, 91 (p. 161)

τοῦ νόμου M καὶ τὸν νόμον Mh² ἡμῶν Mh² ἡμῶν Mh²
ἐπισχεῖ γ' Hecw ἀπισχε Mh² ἄν γε μὴ ἄλλο τι Tiberi
δρ ἄλλο τι Mh² ἐνδοκαστοί μὲν Hecw Mh²

BOOK VIII

just mentioned. For through the influence of a reasonable pardon the offenders themselves, in the first place, frequently change their ways, especially when they have acted from rage and not from evil motives, from ambition and not from baseness, for reasonable forbearance is a mighty force for subduing and correcting a noble spirit. Then, too, the rest are brought without resistance into a proper frame of mind by the sight of the rescue. Every one would rather obey than be forced, and prefers voluntary to compulsory observance of the law. That which a man chooses of his own accord he works for as if it were his own affair but what is imposed upon him he rejects as unwelcome to a freeman.

It is the part of the bravest virtue and power alike not to kill a man: this is often done by the weakest and weakest men. Not to spare him and to preserve him: yet no one of us is at liberty to do that without your consent.

It is my wish at length to cease from speaking. My poor spirit is weary, my voice is giving way, tears check my utterance and fear closes my lips. But I am at a loss how to close. For my sorrow, which appears to me in no doubtful light does not allow me to be silent—unless you decide otherwise, but compels me, as if the safety of my boy would depend upon whatever I say last, to speak even further as it were in prayers.

From the address of the father of Brutus.

- 6 Τί τε γὰρ νόμα καὶ τὸ σχῆμα τῆς ἀρχῆς ἥς
 περιβεβλητο ὥκει καταλῦσαι καὶ ἐπειδὴ ἔμελλε
 τοῖς Ρωμαίων φείσεσθαι τὴν γὰρ σπουδὴν τοῦ
 ὅμοιου εἶωρα ἐκείνῳ τε ἐπὶ πλείοι ἀντισχω-
 χαρισσάσθαι καὶ τοὺς νεῶν ἐπιστρέψαι¹ μάλλον,
 ὥστε ἐξ ἰδοκίτου αὐτῷ συγγρῶνς ἠέλησε τὰ τε
 οὖν πρῶτον σφιστρεψας καὶ τὸν ὅμοιον ὀριμῶς
 7 υποβλέψας τῇ φωνῇ ἐκτείνε καὶ εἶπε, καὶ
 σιωπῇ μετ' ἡ, οἱ μεῖται καὶ ἡσυχάζου, ἀλλ' οὖν
 τί φιλεῖ ἐν τῇ τοιοῦτῃ γίγνεσθαι, αἰτῶ² τε ἐπὶ
 στερημένοι καὶ πρὸς ἑλληλοὺς τανθρορίζοντες ἐν μὲν
 οὐδὲν λαλοῦντες ἐξηκουοῦντο, σωθῆναι δὲ οὐκ οὐκ
 ἱππαρχοὶ ἐπιθίμεν ἱπποπτευσοντο. ἰδὼν δὲ τανθ'
 οὐ Πατίριος καὶ φοβήθηκε μὴ³ καὶ νουχμασσωσι τι,
 τοῦ τε πᾶν ἀρχικόν ὑπὲρ ἐν ἱπποπτευσίᾳ αἰτῶν
 ἐπὶ μεῖζον τοὶ καθῆκοντο προσεπεποιήτο, σφῆκε,
 καὶ τὰ λοιπὰ μετρηζὼν ἐς τε φιλαίαι καὶ τοὶ καὶ
 προβλεψάναι αὐτοῖς σφῆκε ἀντικατεστήσεν, ὥστε
 συμβαλόντας τοῖς ἐναντίοις ἀνδρίσασθαι M 61
 (p. 160).

- 8 Ὅτι ἐκκηθέοντες οἱ Σαυῖται ὑπὸ Ῥωμαίων
 ἐπεκηρικευσατο τοῖς ἐν τῇ πόλει Ῥωμαίοις, τοὺς

Zonaras 7, 26.

καὶ ἡττήσαντες αὐτοὺς ἠναγκάσεν ἐπὶ συνθήκαις
 συμβῆναι αἰς ἑαυτοὺς εἰσελετο. ἀποθεμένου δὲ
 τὴν ἡγεμονίαν αὐτοῦ ἐπανεστήσαν αὐτοῖς.

Τῇ δὲ Κορνηλίῳ Αἰλίου δικτατορος καὶ πάλιν
 πολεμηθέντες καὶ ἡττηθέντες ἐπεκηρικευσατο

¹ ἐπιστρέψαι. Ρωμαῖοι ἐπιστρέψαι M.

² αὐτῷ M¹, αὐτοὶ M².

³ μὴ ἀνδρῶν M¹.

BOOK VIII

He shrank from changing the name and form of the office with which he was invested although he was intending to spare himself further observance of the propriety—he wished to reserve for some time not only to make the way of the greater to him, but also to correct the young and over-credulous as a result of the unexpectedness of the partition. Therefore he kept his bows and darting a look from a glances at the people—now and then he would speak. The talking but casual but still they were in quiet instead as generally happens in such a case what will grow over a little of the matter of horse and muzzling or to any other although they did not utter a single word they gave the impression that they desired no reservation. Papirius seeing this and fearing they might ever become intractable, the very domineering manner which he had assumed, for the purpose of their conduct to an excessive degree and by showing moderation in conversation he brought them over more to his side, so that in the end he had so far they accepted the reserves he made when they met the remnants.

The Samnites after their retreat at the hands of the Romans made proposals for peace to the Romans.

Zonaras 7, 26

The Samnites and by leaving their country they began to agree to a truce as it was said. But when they had regained their country they again resumed arms.

They were attacked again by the dictator Aulus Cornelius and being defeated made proposals for

But the Romans were very angry and not so much as

τε πύχμαλωτους, ὕσους εἶχον αὐτοῖν, πέμψαντες
 σφισι, καὶ τινος Ποπίου, ἡγεῖρας ἕς τε τα πρῶτα
 των παρ' αὐτοῖς ἄξιαι μέροι καὶ τὴν αἰτίαν τοῦ πολέ-
 μου πᾶσαν φερομένου, τὴν τε αὐσίαν καὶ τὰ ὅσα
 ἐπειρὴ φθίσας εἰς τὸν προαπεχρήσατο, διαρρι-
 ψαντες οἱ μὲντοι καὶ ἔτι χον τῆς εἰρήνης ἄπιστοι,
 τε γὰρ δοξαίτες εἶναι, καὶ πρὸς τὰς συμφόρας ἐς
 παρακροῖσιν τοῦ αἰε κρατιέμετος σφῶν σπεῖδε
 σθαι, μή πως οἷς ἐόρυντο τι συμβατικῇ, ἀλλὰ
 καὶ ὥσπερ οὖν σφ' σι τοι πολέμον τ' ἀρεσκύνασαι, ο-
 γὰρ Ῥωμαῖοι, καὶ τοι τοὺς αἰχμαλωτεῖν λαβόντες,
 ἀκηρυκτὶ πολέμῳ αὐτοῖς ἐψηφίσαντο. | |
 (1-14) Ταῦτα κλοῦν ὡς αἰε παρακροῖσιν
 οὐχ ὅσον, ἀκηρυκτε, εἰ αἰετ' ἀξιομένον.

- 10 Πολλὰ μὲν ἔη οὖν καὶ ἄλλα τοῦ ἀνθρώπου
 γυναικ' θαυμάσιον ἦν τις, οὐχ ἥκιστα δὲ τὰ τότε
 γεινομένα, οἵ τε γὰρ Ῥωμαῖοι υπέρανχισταί τε,
 ὥστε μὴτε κηρυκτῇ ἔτι ἐπ' ἐμμενῇ παρὰ τῶν Σαυ-
 ριτῶν προσέχισθαι ψηφισσάσθαι καὶ πρὸς ἐλπί-
 σαι καὶ αἰτιώδους πειστας αὐτοὺς αἰρησέν, παθῆν

Ζουακῶ 7, 26.

πρὸς τοὺς ἐν τῇ Ῥώμῃ τοὺς αἰχμαλωτοὺς τε
 ὕσους εἶχον πέμψαντες αὐτοῖς, καὶ τὴν αἰτίαν
 τοῦ πολέμου Ἰουταίῳ, οἰεῖρ. ἐκαστῷ παρ'
 αὐτοῖς, ἐπιγραφόντες, οὐ τὰ ὅστις ἐπει φθίσας
 ἐκείνῃ διέχειρισσάτο ἑαυτοὶ ὁ ἑρρ. γοι. εἰ μὲντοι
 καὶ ἔτι χον τῆς εἰρήνης ὡς ἀπιστοι, ἀλλ' ὥσπερ οὖν
 σφισι ἐψηφίσαντο πόλεμον, καὶ τοι τοὺς αἰχμα-
 λωτοὺς λαβόντες υπέρανχισαί τε, οἷν οἱ Ῥω-

Βασιλ. Πατριον Μπα

BOOK VIII

in the city. They sent them all the Roman captives that they had, and they furthermore ravaged the property of a certain Papus who was esteemed among the foremost of their race and bore the entire responsibility for the war, and *scattered* abroad his bones, since he had anticipated their vengeance by committing suicide. Yet they did not obtain the desired peace for they were regarded as untrustworthy and the name of making truces in the face of disasters merely for the purpose of beating any power that conquered them. Hence they not only failed to obtain any terms but even brought a relentless war upon themselves for the Romans, though they had received the prisoners' votes, to wage a pleasurable war upon them.

Among the many events of human history that might give one cause for wonder must certainly be reckoned what occurred at this time. The Romans, who were so extremely arrogant as to vote that they would not again receive a herald from the Samnites in the matter of peace and moreover expected to

Zonaras 7, 26.

peace to the men at Rome. They sent them all the captive that they had and ascribed the responsibility for the war to Papus who was esteemed of great influence among them and since he had anticipated their vengeance by *committing suicide* they scattered abroad his bones. Yet they did not obtain the desired peace being accounted untrustworthy, instead the victors though they had received the prisoners' votes for relentless war against them. Thus the Romans, expecting in their extreme arrog-

ματα δὲ μὲν περιεπεσαν καὶ ἐν αἰσχυρῇ οἷα οὐ
 πωποτε ἐγένοντο καὶ ἐκεῖνοι ἄλλως τε ὑπερδεί-
 σσαντες καὶ ἐν μεγάλῃ συμφορῇ το μὴ στείσασθαι
 ποιησόμενοι πανσόφιδ' τε τὸ στρατόπεδον αὐτῶν
 ἐξωγρησαι καὶ πάντας ὑπο τοι ζυγῶν ὑπὸ γαργῶν
 ἐς τοῦτο γὰρ αὐτοῖς ἡ τιχὴ περιεστῇ Μ 62
 (p. 161).

- I Α' ἐδειγματοῖται ἐν τῇ τῶν ἀνθρώπων μᾶλλον
 προακασίᾳ εἶσι, καὶ οὐθ' ἐπ' ἀναγκῆς οὐθ' ἐπ'
 ἀνάγκης, οὐκ ἐγγὺς, οὐκ ἀπίστης, οἷα ἄλλοι τινας
 τοῖς τοιούτοις γ' ἔχονται, ἀλλ' ἀσθαίρεται παρ'
 ἰκονίας καὶ προθυμῶν τῆς ψυχῆς ἐκτελαῖντα
 καὶ ὅσα ταῦτα χρὴ τοὺς μὲν πλημμελήσαντας τι
 ἰλεῖν καὶ θετεῖν παιδιεῖν, τοὺς δὲ εἰ ποιησάντας
 θαυμάζειν φιλεῖν ὑμειβεσθαι καὶ ὅταν γὰρ ἵπο
 τῶν αἰτῶν ἑκατέρωθεν γαίηται, πολὺ πᾶσι μᾶλλον
 τοῖς ἡμεῖς ἡμῶν προσηκεῖ τῶν ὑμεινονῶν μνημο-
 νεῖται ἢ τῶν ἀποπρωτέρων Max Conf. Plac. 14
 (M. p. 535).

Zonaras 7, 21.

μαῖον καὶ αὐτίβου πάντας αὐτοὺς αἶρησαι
 ἐλπίσαντες δεῖναι παύσηται περιεπεσαι ὑπερ-
 δισσαντες γὰρ εἰ Σαύματα καὶ ἐν συμφορῇ
 ποιησόμενοι το μὴ στείσασθαι, καὶ ὡς ἀπεγνω-
 σμένοι μαχομένοι καὶ λοχισάντες ἐν τιμῇ χωρῇ
 κοίλοτερα καὶ στενῇ, τι τε στρατοπέδον εἶλον

¹ αὐτῶν Bk., ἀνθρώπων Mss.

² ἡμῶν A ὑμῶν B.

BOOK VIII

capture them all at the first blow succumbed to a terrible disaster and incurred disgrace as never before, while the enemy, who were hardly frightened to begin with and thought their failure to gain terms a great calamity, captured alive the entire Roman army and sent them all under the yoke. So great a reversal of fortune did they experience.

Benefits are rather within the actual choice of men and are not brought about by necessity, or by ignorance, or anger, or deceit, or anything of the sort, but are performed voluntarily by a willing and eager mind. For this reason it is proper to pity, admonish, and instruct those who commit any offence, but to admire, love, and reward those who do right. And whenever better kinds of treatment are received from the same individuals, it is decidedly more befitting our characters to remember their good rather than their disagreeable actions.

Zonaras 7, 28.

once to capture them all at the first blow succumbed to a terrible disaster. For the Samnites, who were hardly frightened and thought their failure to gain terms a calamity, fought with desperation and by planting an ambuscade in a rather narrow valley they both captured the camp and seized the whole

* See note on p. 259.

- 12 ὅτι αἱ διαφύραι εὐεργεσίαις παύονται καὶ ὅσων ἂν τις ἐπὶ μείζον ἔχθραν ἐλθὼν σωτηρίας ἀντιτιμωρίας παραδοξάν τυχῇ, πολὺ μᾶλλον ἐκείνην τε εἰς αὐτὴν καταλύνει καὶ ταύτης ἄσμενος ἡττάται ὅσων τε τῶν ἄλλως πως οἰκνεχθεῖτων οἱ ἐκ φιλίας εἰς ἔχθραν χεῖρ σπαντὲς μισοῦσιν ἀλλήλους ἐπὶ πλείον καὶ τῶν ἄλλων πως εὐεργετηθέντων οἱ ἐκ εἰσαφιερώς εἰς παῖδες φιλοῦσι τοὺς πεποιηκυτάς καὶ Ῥωμαῖοι οὕτω βουλοῦνται μὲν καὶ μάλα πελεμῶ κρατισταίνειν, προσετι δε εἴη καὶ ἀρετὴν τιμῶσι καὶ εἰς αὐτοὺς ἐν ἀμφοτέροις ἡσυχασμένοι τῇ τῇ ψυχῇ γενναϊότητι το κρατεῖν ἐπικερταίνουσι, σποικιζόντες καὶ τὰ ὅμοια τοῖς ὁμοῖοις κατ' ὑπερβολὰς ἀμυνοσθῆαι—M 63 p. 16.)
- 13 Μεγάλα μὲν γὰρ καὶ ἐπὶ τῷ τοῦ ἀδικησάντων τι ἀμεινοσθῆαι εἰς φρονεῖ μείζον οὐδεὶς ἐπὶ τῷ τοῦ εὐεργετησάντων τι ἀμεινοσθῆαι ἔχει—Max C. 11 p. 14. (M 7 p. 10.)
- 14 Πεφυκάσιν γὰρ πάντες ἄνθρωποι πλέον ἀλγείν ὧν ἂν τιμωσθῶσιν ἢ χαίρειν ἐφ' οἷς ἂν εὐεργετηθῶσι, καὶ οὐκ ἔτι ἐπεξερχονται τοῖς τι λιπύσασιν σφας ἢ ἀνθιτοουργοῦσι τοῖς εἰς ποιήσασιν, τὴν τε¹ κακοδοξίαν οὐ τὸν σωτάρτα μηδ' οἱ εἰς αὐτὴν ποιήσασθαι παρ' οἷον πρὶν τὰ συμφαινωτά αὐτῶν τιθέμενοι καὶ τῷ Ῥωμαίῳ καὶ παρα τοῦ λοιποῦ τοῦ σφῶν χαρίζομενοι

καὶ οὐκ ἔτι ἐπεξερχονται τοῖς τι λιπύσασιν σφας ἢ ἀνθιτοουργοῦσι τοῖς εἰς ποιήσασιν, τὴν τε¹ κακοδοξίαν οὐ τὸν σωτάρτα μηδ' οἱ εἰς αὐτὴν ποιήσασθαι παρ' οἷον πρὶν τὰ συμφαινωτά αὐτῶν τιθέμενοι καὶ τῷ Ῥωμαίῳ καὶ παρα τοῦ λοιποῦ τοῦ σφῶν χαρίζομενοι

BOOK VII

Quarrels are ended by kindness. The greater the pettiness of a man, the more he has the more he is unexpectedly struck with severity instead of vengeance, the more eagerly does he submit to the quarrel, and the more kindly does he yield to the influence of kindness. And just as among persons at variance for one reason or another those who have passed from friendship to enmity hate each other with the more intense hatred so among recipients of kindness those who have experienced this moderate treatment after a state of strife turn their benefactors with the stronger affection. Now the Romans are very anxious to surpass in war, and at the same time they honour virtue, and so, moved by their nobility of spirit, they gain success in war, so that they take pains to return like treatment for like, with interest.¹

Now it is quite right to take pride in treating those who have done us some injury, but we ought to gain greater honour from rewarding those who have conferred some benefit.

Men are by nature so constituted as to grieve more over insults than that they receive ever so much courtesy conferred upon them; therefore they attack those who have injured them more readily than they respect those who have shown them kindness. They take no account when their own advantage is concerned of the excellent reputation they will get by not adopting a friendly attitude toward their pursuers, but they get their wrath even when such behaviour runs counter to their own interest.

¹ See also 11, 12, and 13 of *De Officiis* for the same view. *De Officiis*, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

DIO'S ROMAN HISTORY

Τοιαῦτα αὐτοῖς παρα τε τῆς ἐμφύτου φρονήσεως καὶ παρα τῆς ἐκ τοῦ γηρῆς ἐμπειρίας οὐ το αὐτίκα κεχαρισμένον ἄλλα τὸ ἔπειτα ἀλγεῖσαν προσκοπῶν παρήκεσεν. Μ 64 (p. 162) ἀπὸ πεφύκασι γὰρ πικντε, ποιήσασιν Μᾶχ Κοῖς F' ι f 16^v M p. 536.

- 15 "Ὅτι οἱ Κάπυρηνοὶ τῶν Ῥωμαίων ἡττηθέντων καὶ ἐς Κάπυρην ἐλθόντων οὗτ' εἶπον αὐταὺς δεινὸν αἶδεν οὔτε ἔπραξαν, ἀλλὰ καὶ τροφήν καὶ ἵππους αὐτοῖς ἔδωκαν καὶ ὥς κεκρατηκότας ὑπεδέξαντο οὗς γὰρ οὐκ ἂν ἐβούλοντο διὰ τα προγεγονότα σφίσιν ὑπ' αὐτῶν νενικηκεῖναι τοι
- 16 τοὺς κακοτιχῆσαντας ἤλειψαν. οἱ δὲ Ῥωμαῖοι

Ζουστια 7, 26.

καὶ τοὺς Ῥωμαίους ἐξώγησαν πανσῶδι καὶ πάντας ὑπὲρ γαλῶν ἐπο τον ζυγόν τι δ' ἦν τὸ του ζυγοῦ ἤδη μοι ἀνωθέ που ιστόρηται), οὐδὲνα μείτοι απέκτειναν, ἀλλὰ τα τε ὄπλα καὶ τοὺς ἵππους καὶ τα ἄλλα ὅσα εἶχον πλὴν ἑνὸς ἱματιοῦ ἀφείλοντο, καὶ γυμνοὺς σφας ἀφῆκαν ἐπὶ συνθηκαῖς του τε την χώραν αὐτῶν ἐκλιπεῖν καὶ σιμμάχους σφίσιν ἀπο τῆς ἰσθμῆ εἶναι ἵνα δε τα τῆς ὁμιλογίας καὶ παρα τῆς γερουσίας βεβαιωθῶσι, τῶν ἵππων ἐξακκοσίους εἰς ὀμηρεῖαν κατεσχόν.

Οἱ δ' ὑπάτοι Σπουριος τε Ποστούμιος καὶ Τιβεριοσ Καλοῦσθς μετὰ της στρατίας εὐθύς ἀνεχώρησαν, καὶ νύκτας αὐτοὶ τε καὶ τῶν ἄλλων οἱ ἀξιολογωτάτοι εἰς την Ῥώμην εἰσῆλθουσαι, οἱ δὲ λοιποὶ στρατιῶται κατὰ τοὺς ἀγροὺς ἐσκεδῶ-

^c τοὺς κακοτιχῆσαντας ἤλειψ, τοῖς κακοτιχῆσανσι M.

BOOK VIII

Such was the advice he gave them out of his own inherent good sense and experience acquired in a long life, for he had regard, not to what might gratify them at the moment, but to what might cause them sorrow in the future.

The people of Capua when the Romans after their defeat arrived in that city were guilty of no bitter speech or outrageous act but on the contrary gave them both food and horses and received them as victors. They pitied in their misfortune the men whom they would not have wished to see conquered on account of the treatment those same persons had formerly accorded them. When the Romans heard

Zonaras 7, 26.

force of the Romans, a part of whom they sent under the yoke. The nature of the yoke has already been described by me (*loc. cit.* 7, 17). They killed none of them—however—but took away their arms and horses and everything else they had save one garment and released them thus stripped of their possessions under an agreement that they should leave Samnite territory and be their allies on an equal footing. And in order to make sure that the articles of the agreement were ratified also by the senate they retained six hundred of the knights as hostages.

The consuls Spurius Postumius and Tiberius¹ Calpurnius with the army immediately withdrew and at night they and the other more prominent officers entered Rome where the surviving soldiers scattered through the city districts. The men in the city

¹ Apparently an error of Zonaras for Tiberius.

DIO'S ROMAN HISTORY

ὥς τὰ πεπραγμένα ἤκουσαν ἄποροι παταχόμενοι
ἐγείνοιντο, μήθ' ὅπως ἡσθῶσι τῇ τῶν στρατιωτῶν
σωτηρίᾳ, μήθ' ὅπως ὑχθесθῶσιν ἔχοντες, προς
μεν γὰρ το δεινὸν τῆς αἰσχυρῆς ἱπερηλθούν, ἅπα
ξιούντες ἄλλως τε τοῦτο καὶ ὑπο τῶν Σαινιτῶν
πεπονηταί, καὶ βινύλοιο ἂν πάντες αὐτοὺς
ἀπολωλεναὶ ἐκλογιζόμενοι, δε ὅτι εἴπερ τε τοιοῦ
τον συνεβέβηκει σφίσι, καὶ¹ περ τοῖς λοιποῖς
ἅπασιν ἐκινδυνεύσαν, οἷε ἀκουσιν ἤκουον ὅτι
ἐσωθησαν. Μ 63 p 167)

Zonaras 7, 26.

σθησαν αἱ δ' ἐν τῇ πόλει τὰ πεπραγμένα μαθύντες
οἷτε ἡσθῆναι τῇ τῶν στρατιωτῶν σωτηρίᾳ, ὥτ'
ὑχθесθῆναι ἢ δ' ἡπαντο, προς μεν γὰρ το δεινὸν
ἱπερηλθούσιν, καὶ ὅτι παρὰ τῶν Σαινιτῶν τοιαῦτα
πεπονηταί, μεῖζον σφίσι το ἄλλως ἐγίνετο, λογι
ζόμενοι, δε ὥς εἰ πάντα ἀπολέσθαι σινέζη καὶ
περ πάντα ἂν ἐκινδυνεύσαι, ἐπὶ τῇ σφῶν ἡσαντο
σωτηρία, ἐπικρυπτόντες ἢε τέως το ἡδεσθαι
πειθῶν, ἐπεποιήκεσαι, καὶ οὐδὲν ἐν τῷ καθεστῆκυτι
τριπτικῇ ἔπραξαν, οὐτ' αὐτίκα οὐθ' ὕστερον, ἔως
αἰτετεκράτησαν, τοῦς δ' ὑπατοὺς μεν παραχρήμα
ἔπασσαν, ἑτέρους δ' ἀνθελεμενοι βουλήν ἐποίη
σαι το καὶ εἴκει μεν σφίσι μὴ δεξασθαι, τεκ
συμβάσιν ἐπεὶ δε ἡδινάτο, ἦν τοῦτο ἔρυσαι, μὴ
ο χι προς τοὺς προξένους αὐτῇ, τρεψάντας τὴν
αἰσιν, ὥκαται μεν τῶν ἱπαιτων κατὰ ψυχήσασθα

BOOK VIII

of the affair they were thoroughly embarrassed finding themselves unable either to feel pleased at the survival of their soldiers or yet to feel displeased. When they thought of the calamitous disgrace their grief was extreme for they regarded it as particularly shameful to have met with this defeat at the hands of the Samaites and they could wish that all their men had perished when they stopped to reflect however that if such a disaster had befallen them they would have been in danger of losing all the rest as well they were not sorry to hear that the men had been saved.

Zonaras 7, 26.

on learning of the affair were unable either to feel pleased at the survival of their soldiers or yet to feel displeased. When they thought of the calamity their grief was extreme at the fact that they had suffered such a defeat at the hands of the Samaites increased their grief when they stopped to consider however that if it had come to pass that all had perished they would have been in danger of losing everything they were really pleased at the survival of their men. But concerning for a time their satisfaction they went into mourning and carried on no business in the usual manner either then or later until they in their turn were victorious. The consuls they deposed forthwith chose others in their stead, and took counsel about the situation. And they determined not to accept the arrangement but since it was impossible to take this action without placing the responsibility upon the men who had conducted the negotiations, they hesitated on the one hand to condemn the consuls and the

8-29

- 17 Ὅτι τῆς σωτηρίας τῆς ἑαυτῶν πᾶσι ἀνθρώποις καὶ ἀναγκαῖον καὶ ἀνεμέστητον ἔστι προνοεῖσθαι, καὶ ἐν κινδυνῷ τι κατὰστώσι, πᾶν οἷον ὥστε σωθῆναι πρᾶττει — M 66 (p. 163)

Ὅτι συγγνωμὴ καὶ παρὰ θεῶν καὶ παρὰ ἀνθρώπων δίδοται τοῖς ἀκούσιον τι πρᾶξασιν — M 67 (ib.).

- 18^a Δίων ἡ Βιβλίφ "καὶ προσποιῶμαι τὸ ἡδίκημα καὶ ὁμολογῶ τὴν ἐπιτοκίαν." Bekk. Anecd. p. 165, 13.

Χρονία 7, 25.

καὶ τῶν ἄλλων, οἱ μετ' αὐτῷ ὡς ἰρχίαι τινες ἄρχοντες τὰς σπονδὰς ἐποιήσαντο, ἴσκειν δὲ καὶ ἀφίκεσθαι ἵνα μὴ ἐφ' εἰς τοὺς το παρασπόνδημα περιστησώσιν αὐτοῖς οὐκ ἐκείνοις τοῖς ὑπατοῖς ἐπέκοινώσαντο, καὶ πρώτη γε τῷ Πιστομῶ τὴν ψήφον ἐπηγαγον, ὥπως αὐτοὺς καθ' ἑαυτοῦ γνωμὴν ἀποφηνῇται, αἰσχυνὴ τοῦ μὴ παρτας ἀδοξίας ἀναπλησαι ὁ δὲ παρελθὼν εἰς τὸ μεσον ἔφη μὴ δεῖν κερῶθῆναι τὰ ὑπ' αὐτῶν πεπραγμένα παρὰ τῆς γεραίας καὶ τοῖς δέμονι μῆδ' ἂν γὰρ αὐτοὺς ἐκούσιως πρᾶξα. αὐτὰ ἄλλ' ἀνάγκη συνεχομένους, ἦν αὐτοῖς ἐπηγαγοὶ οἱ πολέμιοι οὐκ ἐξ ἁρετῆς, ἀλλ' ἐκ βόλου καὶ ἐξ ἐνέδρας οἱ γοῦν ὑπατησάντες εἰ ἀντηπατηθήσασιν, οὐκ ἂν δύναιντο δικαίως ἐγκαλεῖν τοῖς ἀνταπατίσασιν ταῖς τοῖς νυν εἰρητοῖς καὶ τοιαῦτα πολλὰ, ἐν ἀμνηστία ἡ γεροντία ἐγενετο τοῖς δὲ Πιστομῶν καὶ τοῦ Κηλουίου εἰς ἑαυτοὺς τῇ αἰτίᾳ ἀναδεχομένους,

BOOK VIII

It is requisite and blameless for all men to plan for their own safety: and if they get into any danger to do anything whatsoever in order to be saved.

Pardon is granted both by gods and men to those who have committed any act involuntarily.

Dio, Book VIII. I both take upon myself the crime and admit the perjury.

Zonaras 7, 26.

others associated with them, who, in their capacity as advisers of certain officers, had made the error, and they absolved on the other hand to acquit them, since by so doing they would bring the burden of guilt home to themselves. Accordingly they made these consuls themselves participate in their deliberations, and they asked Postumius first of all for his opinion, and he said that he might reserve judgment against them, if through shame at the thought of bringing reproach upon them all, so he came forward and said that the matter ought not to be referred to the senate and the people, since they themselves had not acted of their own free will, but under the compulsion of necessity when the enemy had brought upon them not through war, but through treachery and ambushes. Now men who are put under compulsion could not but have been determined to turn back, just complaint against those who turned the others overboard. When they were asked these sentiments in a conference of the senate, and the senate said, Use at a less law to act, but inasmuch as Postumius and Calpurnius

- 19 "Ὅτι οἱ Σαυίται ὀρώντες μὲτε τὰς συνθήκας σφίσι τηρουμένας μὴτε ἄλλην χάριν ἀντιδίδω μέτην, ἀλλ' ὀλίγους ἀντι πολλῶν ἐς παραγωγὴν τῶν ὀρκῶν ἐκδίδόμενοι, δεινῶς ἡγανακτῆσαν ἐπε θειαζον¹ τε τινα τοὺς θεοὺς ἐπιβρωμένοι καὶ τὰς πίστεις αὐτῶν προφερόμενοι καὶ ἀπῆτουν τοὺς ἄλλοι τας, ἐκέλευον τε αὐτοὺς ὑπο τὸν αὐτοὺν ζυγὸν γυμνοὺς ἐσελθεῖν αὐτὸν ἐλεθθέντες ἀφειθῆσαν, ἵνα καὶ τῷ ἔργῳ μάθωσι² τοῖς ἅπασι ὁμολογῇ
- 20 θείαισι ἐμμέλει· καὶ ἀντεπεμψαν τοὺς ἐκδοθέντας, εἴτ' οὖν ὅτι οἱ κ' ἤξιωσαν σφας μὴδεν ἡδίκηκυτας ἀπολεσαι, ἢ ὅτι τῷ δήμῳ τὴν ἐπιτοκίαν προσποιψαί ἡθελῆσαν καὶ μὴ δι' ὀλίγων ἀνδρῶν κόλασεως τοὺς ἄλλους ἀπολῦσαι ταῦτ' ἐπραξαί ἐλπίσαντες ἐκ τοιπτῶν ἐπιεικές τι εἰρήσεσθαι
- M 68 (p. 163).
- 21 "Ὅτι οἱ Ῥωμαῖοι τοῖς Σαυίταις οὐχ ὅτι χάριν τινα τῇ γούν τῶν ἐκδοθέντων σωτηρίας ἔσχον,

Ζουάτα 7, 28.

ἐψηφισθῇ μὴτε κυρωθῆναι τὰ ὁμολογημένα ἐκείνους τε ἐκδοθῆναι.

Ἀπηχθῆσαν οὖν καὶ ἅμφω οἱ ὕπατοι καὶ οἱ λοιποὶ ἀρχαντες οἱ ἐπὶ τοῖς ὀρκοῖς παρονσευσαιτες εἰς τὸ Σαυίται· οἱ μέντοι αὐτοὺς οἱ Σαυίταις ἐδεξαντο, ἀλλὰ τοὺς ἀλόντας ἀπῆτουν ἅπαντας, καὶ τοὺς θεοὺς ἐπεβῶντο καὶ ἐπεθείαζον καὶ τέλος τοὺς ἐκδοθέντας ἀντεπεμψαν. οἱ δὲ Ῥωμαῖοι ἐκεῖνοὺς μὲν ἰσμενῶς ὑπελαβαν, τοῖς δὲ Σαυίταις

BOOK VIII

The Samnites, seeing that neither the terms were observed by the Romans nor gratitude manifested in any other way, and that few men instead of many were surrendered in violation of the oaths, became terribly angry and engaged the Romans in the name of the gods, and reminding them of their pledges they demanded back the captives and ordered them to pass naked under the same yoke from which through pity they had been released in order that by experience they might learn to abide by terms which had once been agreed upon. They sent back those who had been surrendered either because they did not think it right to destroy these guiltless men or because they wished to fasten the perjury upon the populace and not through the punishment of a few men to absolve the rest. Thus they did hoping as a result to secure decent treatment.

The Romans, so far from being grateful to the Samnites for the preservation of the surrendered

Zonaras 7, 26.

took the responsibility upon themselves it was voted that the agreement should not be ratified and that these men should be detained.

Both the criminals, therefore, and the other officials who had been present when the oaths were taken were collected back to Samnium. But the Samnites did not accept them, instead they demanded back all the captives and engaged the Romans in the name of the gods and finally they sent back the men who had been surrendered. The Romans were glad enough to get them back but

ἀλλ' ὥσπερ τι δεινὸν ἐκ τούτου παθούσας ὀργή τε
τοὶ πειλεμοὶ ἐποίησαντο, καὶ κρατήσαντες τὰ
αὐτὰ αὐτοὺς¹ αὐτειργασάντο· το γὰρ δίκαιοι οἱ κ
ἐκ τοῦ ὁμοίου τῷ νομιζόμενῳ καὶ ἐν ταῖς σπλοῖν
ὡς πληθεὶ κρινεταί, οὐδ' ἀνάγκη τις ἐστὶν ἑκασ
τοῖς ἀδικουμένοις, ἀλλ' ὁ πολέμας αὐτοκράτωρ
ὢν τὰ τε ἄλλα πρὸς τὸ τοῦ κρατοῦντος συμ
φερον τίθεται καὶ τὴν τοῦ δικαίου νομίσιν ἐς τοῖ
ναντιοὶ πολλὰς περιστήσει. Μ 65 r p 153

- 22 Ὅτι οἱ Ῥωμαῖοι Σανιτῶν κρατήσαντες τοὺς
αἰχμαλιωτὰς ὑποταξάμενοι ζυγοὶ ἀνθυπηγαγόν ἐξαρ
κειν σφίσι νομισαίντες τὴν τῆς ὁμοίας αἰσχυρῆς
ἀνταποδοσίαν. εἴτω μὲν ἡ τύχη πρὸς τὰ κέρη
αἰτοῖς² ἡμφοτέροις ἐκ βραχυτάτῃ³ περιστάσει,
καὶ τοὺς Σανίτας ὑπ' αἰτῶν τῶν ἐβρισθεντων
τὰ αὐτὰ ἀντιποιήσασα, εἰδείξε καὶ ἐν τούτῃ τὸ
ὅλον αὐτῇ δυνάμει. Μ 66 r p 161

- 23 Ὅτι ὁ Παπίριος στρατεύσας ἐπὶ τοὺς Σανίτας
καὶ καταστήσας αὐτοὺς ἐς πολιορκίαν προση
δρευσέ σφίσι καὶ τούτῳ ἐπεισάσαντος τιμὸς
αἰτῶν ὅτι οἶνω πολλῷ ἐχρήστο. ἔφη ὅτι τὰ μὲν

Zonaras 7, 25.

ὀργή τὴν μάχην ἐπηγαγόν καὶ κρατήσαντες τὰ
ὁμοία σφίσι ἐποίησαν καὶ ὑποταξάμενους
ἀνθυπηγαγόν καὶ ἀφίκεται μίαν. ἄλλο κακὸν ἔρα
σαντες καὶ τὴν σφετέρην ἐπείν οἱ οὐκ ὁμῆσαι
καὶ εἶχε οἱ Σανίται, ἀπαθὲν ἐκασάντο.

αὐτοὺς κ α τ Μ 65 2 αὐτοὺς κ α τ Μ 65
268 4 ἐκ βραχυτάτῃ κ γ 1 ἐκ βραχυτάτῃ Μ 66

BOOK VIII

soldiers actually behaved as if they had in this affair suffered some outrage. In their anger they continued the war and upon vanquishing the Samnites accorded them the same treatment in their turn. For the justice of the battle-field does not as a rule, fit the ordinary definition of the word and it is not inevitable that those wronged should conquer. Instead war in its absolute sway, adjusts everything to the advantage of the victor often causing something that is the reverse of justice to go under that name.

The Romans after vanquishing the Samnites sent the captives in their turn under the yoke, regarding as satisfactory to their honour a repayment of similar disgrace. Thus did Fortune in the case of both peoples in the briefest time reverse their position and, by treating the Samnites to the same punishment at the hands of those same outraged foes show clearly that here too she was all supreme.

Papirius made a campaign against the Samnites, a.c. 319
and after reducing them to a state of siege was entrenched before them. At this time some one reproached him with excessive use of wine, where-

Zonaras 7. 26.

were angry at the Samnites and attacked them in battle and vanquishing them they ordered that the same treatment should be meted out which they had received. They sent them under the yoke in their turn and released them without inflicting any other injury. They also recovered back without effort the Roman legions who had been held by the Samnites as hostages.

μη εἶναι με μεθυστικὸν παντὶ παν ὄηλον ἔκ τε τοῦ τρωϊαιτατι με υἱθρευσθαι καὶ ἐκ τοῦ οψιαιτατα κατασαρτάνειν ἐστὶν οἷα οὐ το τα κοῖνα αὐτὶ καὶ μεθ' ἡμέραν καὶ νυκτὸρ ὁμοίω ἐν φροντιδι ποιεῖσθαι, καὶ ὑπο τοῦ μη οὐνασθαι ρασιως ὑπνοὶ λαχεῖν, τοι οἶνον κατακομίσοντα¹ με παραλαμψάνω Μ 71 p 164

- 24 "Ὅτι ὁ αὐτὸς ἐφοδεύων ποτε τὰς φυλάκας καὶ μὴ εἶρων τοὺς Πραϊρεστινῶν στρατηγῶν ἐν τῇ ταξείᾳ ὄντα πρηνεκτήσεν, εἴτα μεταπεμψύμενος αὐτὸν ἐκέλευσε τῷ βαβουρχῷ τὸν πελεκὸν προχειρίσασθαι ἐκπλαγέοντος τε αὐτοῦ πρὸς τοῦτο καὶ κατὰ οἰσαντος, τῷ τε φόβῳ αὐτοῦ ἤρκεσθῃ καὶ οὐδεὶς ἔτι δειρὸν αὐτὸν ἔρασαν, ἀλλὰ ριζὰς τινας παρὰ τὰ σκληρώματα οὐσὰς ἐκκυψάει τῷ μαχίῳι χρ., ἵνα μὴ τοὺς παριόντας λυπῶσι, προσεταξεν Μ 72 165

- 25 "Ὅτι αἱ εὐπράγαι αἱ παρὰ τοῖς πολλοῖς παραμύνουσιν ἄλλοι καὶ συχνόιν ἐς ἀφυλαξίαν παραγαγούσαι φθείρουσιν Μ 73 p 166

Ζοπαίη 8, 1

1 Μετὰ δὲ χρόνους πλείονας αὐτῆς τοῖς Σαυίτησι πολέμοι, τε οἱ Ρωμαιοὶ, Γαίου Ιουλίου ἡγεμένην αὐτῶν, σμῆγμα περιέπεσον. τὸρ θύοντος γὰρ τοῦ Ιουλίου τινὰ χώραν αὐτῶν, εἰς τὰς ὕλας τὰς Ἰορρῶν, τὰ πρόσκυντα οἱ Σαυίταις αἰεκομίσαντο, οὕτω καλομένης ἀπὸ τοῦ μῆδ' ὄρνις ἐπισπετεσθαι εἰς αὐτὰς τῇ πῶν δεινῶν πυκνότητι· ἐκεῖ δὲ ὄντες, ποιμνία τινα ποιμένων

¹ τὰ τὰ Bk., τὰ Ms.

² κατακομίσοντα οἱ κατακομήσαντά Ms.

BOOK VIII

upon he replied "That I am not a drunkard is clear to every one from the fact that I am up at the peep of dawn and lie down to rest latest of all. But on account of having public affairs on my mind day and night awake, and not being able to obtain sleep easily, I take the wine to call me to rest."

The same man one day while making the rounds of the garrison became angry on not finding the general from Praeneste at his post. He summoned him and bade the lictor make ready his axe. When the general thereupon became alarmed and terrified, his fear sufficed for Papirius, he harmed him no further, but merely commanded the lictor to cut off some roots growing beside the tents, so that they should not injure passers-by.

Success is not at all constant in the case of most men, but leads many aside into carelessness and ruins them.¹

Zonaras 8, 1.

1 After a number of years the Romans, under the leadership of Gaius Junius, were again warring with the Samnites, when they met with disaster. While Junius was pillaging their territory the Samnites conveyed their possessions into the Avernan woods, so called because on account of their denseness not even the birds fit into them.² And having taken refuge there, they stationed some flocks in front of their position without shepherds

¹ (p. Livy 9, 18, 8.

² The Greek name (*Aornos*) means "birdless."

- 26 "Ὅτι Παπίριοι δικτατορα προεβέβηλοντο οἱ ἐν τῇ
 ἄστει, καὶ δεύσαντες μ., ὁ Γούλλου οὐκ ἀβέλησιν
 αὐτοὺς διὰ τὰ συμβάντα οἱ ἐν τῇ σπαρχίᾳ εἶπεν,
 ἐπεμψαὶ πρὸς αὐτοὺς δευμένοι α' κοινῇ πρὸς τὰς
 ἰδίας ἐχθρὰς προτιμῆσαι καὶ ὅς τοι μὲν πρὸς
 σφέσιν οὐδὲν ἀπεκρίνατο, ἐπεὶ δὲ ἐκ-
 νικτὸν γὰρ πάντως ἐκ τῶν πατρίων οὐ δικτα-
 τορα ἔδει λεγεσθαι, εἶπε ἵε αὐτὸν καὶ εὐκλείαι
 ἐκ τοιούτου μετὰ στήν ἔλαβεν. V 19 (p. 55.)
- 27 "Ὅτι Ἀππίου ὁ τεφλὸς καὶ ὁ (Διο)λουμνίος"
 ὁ εφεροντο πρὸς ἄλλήλους ἀφ' οἷπερ (Δού)λου-
 μνίος τοῦ Ἀππίου προεβιγχαντοῦ ποτὲ αὐτῶ
 ἐν ἐκκλησίᾳ ὁ ἐ σοφώτερον ἰφ' ἑαυτοῦ γεγονὼς
 σοδείμαν οἱ χάρις ἔδειχ, αὐτὸς μὲν καὶ γεγονέναι
 οὕτως σοφώτερος καὶ ἀμολυγεί. ταῦτ' εἰφῇ, ἐκείνον
 δὲ μῆδεν πρὶν τὰ τοῦ πολέμου πρὶν γράματα ἐπιδέ-
 δωκεναι. M 14 (p. 16.)

Zonaras 8, 1.

ἢ φρονησὶ ἄνθρωποι προκαθίσταντες καὶ ψευδαστο-
 μολοὺς υποσημαίνοντες ὥς ἐφ' ἑτοιμὴν λείπει αὐ-
 τοὺς υπηγγυοῦντο· εἰσω δὲ γενομένου τῆς εἰλῆς
 περιεσχόντες σφίσι καὶ αἱ πρὶν ἔτιον ἐπαύσαντο
 κτείνοντες πρὶν τέλει ἐκκαμῆν.

Καὶ ἄλλοι δὲ πολλοὶ καὶ τοὺς Ῥωμαίους πολε-
 μῆσαι πτεν οἱ Σαινίται καὶ ἠττηθέντες οὐκ εἶφη-
 σι χάσαν. ἄλλα καὶ σιμαίχων ἄλλων τε προσ-
 λατῆ μιν καὶ Ἰαλατῶν, ὡς καὶ πρὸς τὴν Ῥώμην
 πύτην ἐλθόντες ἠτοίμιζοντο. ὁ οὖν Ῥωμαῖσι

τὰ 1 αἰ., καὶ τὰ 2 αἰ.

1 Οὐβλουμνίος οἱ 1 αἰ., Διολουμνίος 2 αἰ.

BOOK VIII

The name of the envoy put forward Popilius Lenax was a. c. 210
and, learning that R^omans might be unwilling to name
him on account of his own experiences while master of
the horse, they sent to him and begged him to place the
common weal before his private grudge. Now he gave
the envoys no response, but when T^org^ot had come,
according to ancient custom it was considered necessary
that the dictator be appointed; at night he named
P^ubl^us and by this act gained the greatest renown.

Appian the Rhodian and Volturnus became at a. c. 206
variance with each other, and it was owing to this
that Volturnus once, when Appian charged him in
the assembly with showing no gratitude for the pro-
gress he had made in wisdom through his [Appian's]
instruction, replied that he had indeed grown wiser
as stated ~~now~~ that he furthermore admitted the
fact but that Appian had not advanced at all in the
science of war.

Zonaras 8, 1.

regard and then secretly sent some pretended
deserters who guided the Romans to the booty
apparently lying at their disposal. But when the latter
had entered the woods the Samnites surrounded them
and slaughtered them until completely exhausted.

And though the Samnites fought on many other
occasions against the Romans and were defeated
they did not remain quiet, instead they secured
the Gauls and others as allies, and made prepara-
tions to march upon Rome itself. The Romans,

Δ Ὅτι ο ὄμιλος περὶ τῆς ματιᾶς παραχρῆμα
μενείη ὅπως πιστεύσῃ αὐτῷ ὅπως αὐτὸς αὐτῷ

Ζωαίαν θ, 1.

μαθόντες ἐς ὅσον κατεστήσαν καὶ σημείων πολ-
λῶν ἐν οὐτοῖς αἰτοῖς ἐκείνῳ· ἐν γὰρ τῇ
καπιτωλῇ ἐκ τῆς τῶροι τοῦ Διὸς αἶψα τρεῖς
ἡμέρας μετ' ἑτάμελι καὶ ἐν ἑτέρῳ γὰρ θοιλλεῖται
ἀναστῆσαι ἐν τῇ ταύτῃ πίστι καὶ ἐν τῇ αἰγρᾷ
Νίκῃ τε ἄρα αὐτῶν χεῖρας ἐν μετὰ ἐπὶ δαίμονι
ἀνέστη αἰτιμάτων ἐκείνῳ καὶ ἐστὶν ἐπὶ γῆν
ἐπὶ γῆν δὲ ἐκεῖ ἐπὶ γῆν οὐδὲν οἱ λαοὶ
ἤκη ἐπὶ γῆν ταῦτ' οὐδὲν καὶ ἄλλως ἐξεφίβει τον
διδόν· πλὴν δ' ἐπὶ τῇ ματιᾷ ἐκείνῳ
αἰτία· Μανίος δὲ τῶν Τερσηνῶν τοῦ γένους
ἐθάρσεν αἰτοῖς αὐτῶν τὴν τε Νίκην, καὶ
κατ' ὅσον, ἀλλ' ἐν τῷ προσθέν προχρήσασαν καὶ
δειδαιόμενοι ἐπὶ τῆς γῆς ἐκείνῳ τοῦ κράτος
σφίσι προσέδωκεν τοὺς πολέμους καὶ τούτων καὶ
θεσπίας πολλὰς γενέσθαι τοῖς θεοῖς· τοὺς γὰρ
βωμοὺς καὶ μέγιστα τοὺς ἐν τῇ καπιτωλῇ,
ἐν αὐτῇ τῇ καπιτωλῇ θύεσθαι ἐν ταῖς εὐπραγίαις
αἰτοῖς· ἀλλ' οἱ καὶ ἐν ταῖς σιμφογαῖς κατ' ἔθος
αἰμιττεσθαι· ἐκ μὲν οὖν τούτων ἰγάρ τι σφίσι
ἐπειθε προσέδοκεν· ἐκ δὲ τοῦ μέγιστος νοσόν ὅτι
αἰτοῖς οἱ κέρτοντες ὁρῶνται καὶ ἐκ τῆς γαλακτοῦ
λεμον ἐν γὰρ τῇ καπιτωλῇ σιτοῦνται ἀφ' ἑσθῆς ὥστε
καὶ τὴν αὐτοφίτον τῇ τε αἰτιόμον ζήτησαι
τροφῆν.

Ὁ μὲν οὖν Μανίος οἶσε τα τοὶν σημείων

BOOK VIII

In regard to the prophecies the multitude was not capable for the time being of either believing or

Zonaras 9, 1.

when they learned of this were in a state of ~~agitation~~ particularly since many oracles were coming their way. On the day ~~the~~ ^{the} ~~had~~ ^{had} is reported to have issued for three days from the altar of Jupiter was honey on one day and milk on another, & anybody can remove it, and in the Forum a bronze statue of Victory set upon a stone pedestal was found standing on the ground below without any ones having moved to ask as it happened, it was taking in that direction from which the clouds were already appearing. This of itself was enough to terrify the populace who were even more easily influenced by the more popular interpretations of the poets. However a certain Marcus, by birth an Etrurian encouraged himself by declaring that Victory even should descend but at any rate go forward, and being now established more firmly on the ground dedicated to triumphs in the war. Accordingly many sacrifices would be offered to the god, for the victors and particularly those in the Capitol where they sacrifice thank offerings for victory were regularly started with blood on the occasion of Roman successes and not on times of disaster. From these circumstances there are persuaded them to expect some fortunate outcome but from the folly to expect disease, since they had craved it and now the risk taken for they should consider so great a variety of prodigies that they were not to be feared if natural and spontaneous of a

Marcus then, interpreted the omens in this way,

εἶχεν οὔτε γὰρ ἐλπίζειν πῶτα ἐθουλετο, ὅτι
 μηδὲ γενέσθαι πῶτα ἠέλεον οὔτ' αἰ¹ ἀπιστεῖν
 ἅπασιν ἐτύλμα ὅτι νικῆσαι ἐπιθίμει, ἀλλ' οἶα ἐν
 μέσῳ τῇ τε εὐχῇ² καὶ τοῦ φύσει ὧν χαλεπωτάτα
 ὄντιεν· συμψάντων δ' αὖτις ὡς ἑκάστῳ καὶ τὴν
 ἑρμηνείαν σφίσιν ἐκ τῶν τῶν ἔργῳ πείρας ἐφ' ἑρ-
 μέσαν, καὶ αὐτὸς σοφίαν· τὸν δὲ ζῆλον ἐν τῇ τοι-
 αφάτοις προγνώσιν προσποιεῖσθαι ἐπεχειρεῖ
 M. 75 (p. 165).

Zonaras 8, 1.

ἡρμηνεύσε καὶ ἐπὶ τῷ παραγμῶτι, ὃ ἐσώτερον
 τῶν αὐτῶν μυστηρίων ἐκείνων σοφίας ἐκομμάτο
 δοξάζει καὶ προγνώσιν· ὡς ἐν Οἰκονομικῶν τοῖς
 Σαυινοῖς πολέμοις ἐκελευσθε τοῖς οἰκονομῶσι
 καὶ τοῖς ἄλλοις τοῖς μετ' αὐτοῖς ἀντακτινάζουσι
 ὑπάτοις ἀντιθέτεν ἐπεμψέμεν δ' ἐν Ρωμαίων ο
 Φλαβίος ο Μιξάνος καὶ ο Λέιος ο Πύπλιος· οἱ
 πρὸς τὴν ἱερατείαν σπείον ἀφικόμενοι καὶ το
 τοῦ Ἀππίου στρατοπέδου ἐστέον ἐπὶ τῶν στρατηγῶ-
 ματι κατὰ χρομῆναι τοῦ στρατοῦ ἀνίστασθαι
 τε καὶ εὐφραίνεσθαι ἐν τῶν ἐπὶ τῶν πρὸς τὴν
 ἐλπίδι τῇ σωτηρίᾳ τῶν στρατιωτῶν ἐν σπείον
 τῶν πρὸς τὴν οὐρανὸν τῶν πολέμων καὶ τοιγὰρ
 λίκον ἑλπίδι εὐφρανέιν το μετὰ χρομῆναι εὐφρανέιν
 αὐτοῖς μετὰ τῶν ἱερατῶν ἡρμηνεύσε ἐκείνων
 καὶ αὐτοῖς ἐπὶ τῶν πρὸς τὴν αὐτοῦ ἡρμηνεύσε
 ζῆλον καὶ τῶν οἰκονομῶν ἡρμηνεύσε τῶν ἡρμηνεύσε
 μέλοι κατὰ τῶν στρατηγῶν· ὡς ἐκείνων πρὸς τοῖς

¹ γενέσθαι πῶτα M. γενέσθαι πῶτα M.

² οὐδὲ λ. οὐδὲ λ. M. ³ αἰ. αἰ. λ. M.

⁴ ἐκείνων λ. ἐκείνων M. ⁵ ἐκείνων λ. ἐκείνων M.

BOOK VIII

disbelieving him [Marius]. It neither wished to hope for everything, inasmuch as it did not desire to see everything fulfilled; nor did it dare to refuse belief in all points inasmuch as it wished to be victorious; but was placed in an extremely painful position, distressed as it was between hope and fear. As each single event occurred the people applied the interpretation to it according to the actual result, and the man himself undertook to assume some reputation for skill with regard to foreknowledge of the unseen.

Zonaras 2, 1

and as his prophecy turned out to be in accordance with subsequent events he gained a reputation for skill and foreknowledge. Now Volturnus was ordered to make war upon the Samnites, where Fabius Maximus Rullus and Publius Decius were chosen consuls and were sent to withstand the Gauls and their fellow warriors. And when the consuls had come with speed to Efrona and had seen the camp of Appius, which was fortified by a dense ^{passage} ~~passage~~ they pulled up the stakes and carried them off, instructing the soldiers to place their hope of safety in their weapons. So they joined battle with the enemy. Meanwhile a wolf in pursuit of a hind entered the space between the two armies and darting toward the Romans passed through their ranks. This encouraged them for they looked upon her as belonging to themselves since according to tradition, a she-wolf had reared Romulus. But the end was

FROM ROMAN HISTORY

Δι ὅτι οἱ Σαυίται ἀγαπήσαντες ἐπὶ τοῖς
γεγοισι καὶ παξουσιν ἐπὶ τολι ἡτῶσθα
πρὸς ἐποκί/νε σι καὶ πος ἐπιδόσαν ὡς ἦν
κρυσσοῦτες ἰ κατελῶ ἀπολιμενοὶ ὁρωσαν
καὶ τὸ τε ἡλικίαν πρὸς ἐπὶ λ. ξητο, ἡ παρ τὸ τε

Zonarea 8, 1

ἐπεὶ οὖν ῥησινάσθαι κατέστη, καὶ τῶν τε φίλων
 αὐτοῖς καὶ τῶν ἀντιγράφων τοὶ πάλιν κατέλιπε
 συμπροσώπων οὖν τῶν στρατιωμάτων οὐ μὲν Ἰβή-
 μων, ἴδιον τοῦ κατ' αὐτὸν ἐκέντη ἰππότης γε οὐ
 Δάκων· ἐδίδυμὸν γὰρ τὸν ἐπὶ τῇ τῶν πατρῶν
 ἵππῳ τοῦ ἐπὶ τῇ γ' ἐποιήσατο· ἑαὶ τὴν ἑμὴν
 ἐπὶ τῇ α' περὶ τῇ πεμπτῇ κινήσας μετὰ
 ἵππῳ γ' ἐσθλατο καὶ οὐ στερητὴ μετὰ μετὰ το
 μὲν ἐκείνῳ α' γὰρ ὡς ἐκείνῳ γὰρ ἑαυτὸν ἐβλάπτει,
 τὴν καὶ ἐλπίσιν ἐκέντησεν, ὅτι αὐτὸν ἀποκτείνου-
 τας τε φίλους ἵππῳ καὶ τῶν ἑσθλῶν σφίσι
 γυναικῶν ἀποκτείνουσιν, καὶ τὸν καὶ Ἰβή-
 μων κατὰ τὸν τοῦ αὐτοῦ πρὸς τὴν καὶ τὰ μὲν ἄ-
 λων ἐφύλασσε, ὡς ἐκείνῳ ἐφύλασσε, πρὸς τὴν
 σκίπτον, ἐφ' ἣσαν Ἰβήμων γ' ἐφύλασσε, τὸ μὲν
 τοῖς Δάκωνι καὶ τῇ καὶ τῇ σκίπτον, τὸν οὐκ ἐκείνῳ
 τοῖς ἐκείνῳ ἐφύλασσε, σκίπτον, τὸν οὐκ ἐκείνῳ.

Ἰαὶ ὁ ἔξω ἐστὶν πῖλος τοῦ Σαυιταίου, πολλοί
 μύσσοι ἄλλοι. Ῥωμαῖοι καὶ μετὰ μετ' ἑαυτοὺς
 ἰσχυροὶ ἐμύχιστο εἶτα ἀχαιῶν τῶν τῶν
 Σαυιτῶν ἀπὸ τῆς Ῥωμανίας ἐπεκρίθησαν καὶ
 ἐλπίσιν αὐτοῦ ἰσχυροὶ τῶν τῶν ἔξω καὶ
 οὐκ ἐπὶ καὶ Σαυιτῶν ἔξω τῶν ἡγεμονικῶν
 ἐμύχιστο τῶν τῶν ἰσχυροῦν ὁ τῶν τῶν ἡ
 κατὰ τοὺς ἡ κατὰ τοὺς ἡ κατὰ τοὺς ἡ κατὰ τοὺς ἡ

BOOK VIII

The Samnites enraged at what had occurred and x 23
feeling it disgraceful to be continually defeated
resorted to extreme daring and reckless acts with
the intention of either conquering or being utterly
destroyed. They assembled all their men that were

. Zonaras 8, 1.

to the other side and was track down they leaving
to the enemy war and the size of disaster. When
the army's custom, Maximus to easily conquered
the Samnites to be but Decus was defeated.
And realizing that defeat in a battle under-
taken in accordance with the dread of a worse
hazard though with it saving his intention with
himself. Scarcely had he been slain when he was
raged at his soldiers partly out of respect for his
sons they felt and perished voluntarily for
them and partly in the hope of certain victory as a
result of his act checked their flight and nobly
with him the prisoners. At this point Maximus,
too, assailed the latter in the rear and slaughtered
vast numbers. The survivors took flight and were
annihilated. Finally Maximus then buried the
corpse of Decus together with the spoils and made
a tree with a crown with itself upon.

The following year Marcus Regulus again waged ac 294
war upon the Samnites. And for a time he carried
on an evenly balanced struggle but eventually
after the Samnites and won a victory the latter
conquered them in turn took their captives and
then with the voice and men released them.
The Samnites enraged at what had occurred re-
sorted to reckless acts with the intention of either
conquering or being utterly destroyed. threaten-

DIOS ROMAN HISTORY

πρωτεύειται ὅστεν ἡ αὐτοῦ ὁκση καταμετρη καὶ
ὁρκος σφαιρ φηκώδεις. πειττωσάμενοι μετ' αὐτὸν
ταῖα ἐκ μετρη φηξισθῶσι καὶ τοῖς ἐπιχειρ σοντα
τοῖς το ποιηθῶ φηξισθῶσι. Μ. ἔδ. γ. 19

Задача 8. 1.

[illegible][illegible]

BOOK VIII

— military age threatening with death any one of their number who should remain at home and they bound themselves with treacherous oaths each man swearing not to flee from the combat himself and to slay any one who should undertake to do so.

LXXXVIII.

Eng with both the army was should remain at home. So these called carpenter, but the consuls rejected such counsel. Was now to state disorders and a storm of waters. Therefore the Samnites advanced, they put a noble haste to reach their own home and joining battle with one of the consuls they were defeated by a great number of their men and with the loss of some of their army and in addition the horses to the advantage of which they were advancing. The consul defeated a great number of the Samnites, they were then driven back from the field. The other consul was a campaign against the Samnites and received them in a short time. He then spent some of the contributions of grain and money that were sent him a part to the army and the rest to the treasury.

However there would a heavy penalty and the Senate and consuls turned an opposing they to attempt for the recovery both of a great disease and because the war increased they had not enough the consuls and provinces of expense. The consuls were being in situation sent a Caracian with his brother and with Quintus Fabius and Gaius Maximus. But as the Samnites were waiting the Fabians and their possession as well as those of the other Samnites and Fabians

20 "Ὅτι πυθόμενοι οἱ Ῥωμαῖοι ὅτι ὁ ὕπατος Φάβιος ἤττηθη ἐν τῷ πολέμῳ δεινῶς ἠγανάκτησαν καὶ τοῦτον μεταπεμψάντες εὐθυνον κατηγορίας τε αὐτοῦ πολλὰς ἐν τῷ δήμῳ γενομένης (καὶ γὰρ τῇ τοῦ πατρὸς δυσῆ ἐπὶ πλείον τῶν ἐγκλημάτων ἐβαρυνετο) ἐκέλευε μὲν οὐδείς λόγος ἐδοθῆ, ὁ δὲ γερον ὑπὲρ τοῦ παιδὸς οὐκ ἀπελογοῖσθαι, κατα-

Ζουπιαὺς B, I.

δὲ τῆς Ῥώμης προ τοῦ πατρὸς ἐξελάσας καὶ τοὺς Σαυικτας ληϊξεσθαι τὴν Καμπανίαν πιθόμενος ἠπεύγετο. προσκόποις τέ τισιν αὐτῶν ἐντυχῶν καὶ ταχέως ἀποχωροῦντας σφας θρασυ-
 μενος, πάντας τε τοὺς¹ πολεμίους ἐκεῖ τυγχάνειν ἐνόμισε καὶ φεύγειν ἐπίστειναι καὶκ τουτου σπευσας αὐτοῖς συμβαλεῖν προ τοῦ τον πατερα αὐτοῦ ἀφικεσθαι. ἰν' αὐτοῦ το κατορθωμα ἄλλα μη ἐκείνου δοκῇ, προσχωρησεν ἀσυντακτως καὶ περιπεσων ἀθροαῖς τοῖς πολεμοῖς πανσυδο ἂν διεφθιρη, εἰ μὴ νυξ ἐγένετο πολλοι δ' οὖν καὶ μετὰ ταῦτα τεθνηκασι, μήτ' ἰατροῦ μητ' ἐπιτηδείου τιος παρώντος, διὰ τὸ πολὺ πρό τῶν σκευοφόρων αὐτοὺς ἐπειχθῆναι. ὥς αὐτῖκα νικησαντας καὶ παντως ἂν καὶ τῆς ὑστεραιας ἀπωλοντο, εἰ μὴ οἱ Σαυικται τον πατέρα αὐτοῦ ἐγγὺς εἶναι νομίσαντες ἔδωσαν τε καὶ ἀνεχωρησαν.

Πυθόμενοι δὲ ταῦθ' οἱ ἐν τῷ ἄστει δεινῶς ἠγανάκτησαν, καὶ μεταπεμψάμενοι τον ὕπατον εὐθύνειν ἤθελον. ὁ δὲ γερον ὁ τούτου πατήρ

BOOK VIII

The Romans, on hearing that their consul Fabius had been worsted in the war, became terribly angry, summoned him home, and proceeded to try him. He was vehemently denounced before the people, though he was distressed by the injury to his father's reputation even more than by the charges, and no opportunity was afforded him for reply. But the elder Fabius, although he did not make a set

Zonaras 8, 1.

marched out of Rome before his father and pushed rapidly forward when he learned that the Samnites were plundering Capua. Finding it with some scouts of theirs and seeing them quickly retire, he got the impression that at the enemy were at that point and believed they were in flight. Accordingly, in his hurry to come to blows with them before his father should arrive in order that the success might appear to be his, when he met his enemies, he went ahead with a careless formation. But he encountered the enemy in a compact body, and would have lost his entire army had not night come on. Many of his men moreover died afterwards with no physician or medical appliances at hand, because they had hastened so far ahead of the baggage-carriers in the expectation of immediate victory. And they would certainly have perished on the following day but for the fact that the Samnites, believing Fabius' father was near at hand, fled in haste and withdrew.

Those in the city on hearing this became terribly angry, summoned the consul and wished to put him on trial. But the elder Fabius, his father, by en-

ριθμήσαν, δε τα τε ἰαίτοῦ και τὰ τῶν προγεγονότων
 ἔργα, και προσυποσχόμενος μῆναι ἀντιξίον αὐτῶν
 πράξειν τῆς τε ὀργῆς σφάρα περιλίσσειν ἄλλως τε
 31 και τῆς ηλικίας τοῦ υἱοῦ τραυματιζόμενος· και
 σινηξέσθων ἐκίς αὐτῷ μάχῃ τοὺς Σαιριτας και
 πρὸς τὴν νίκην ἐπήρμενοι καταβαλεν, και το
 στρατιωτέων και λελαί πολλὰν εἶλεν. οἱ δὲ Ῥω-
 μαιοὶ δια τοῦτο ἐκείνους τε ἐμεγαλίστοι και τοὺς υἱοὺς
 αὐτοῦ και ἐν τοῖς ἔπειτα αὐτῶν ὑπᾶτοι ἄρξαι ἐκε-
 λεισαν ὑποστρατήγων και τότε τῷ πατρὶ χρω-
 μένοι και ὅς παιτὰ μὲν αὐτῶν δίδωκε και ἄλλοι
 οὐδὲν τοῦ γήραος φειδόμενος και ἴα γε σωματικὰ
 προθυμὸς ἦν, μνήμη των παλαιῶν αὐτοῦ ἔργων
 σινηροῦ οἱ μέντοι και ἰσχυρὸς ἦν ὁ ἰαίτοῦ τα

Διονυσίου, 1

καταριθμήσας τα τε οἰκία και τὰ των προγεγονότων
 ἀντιπαθήματα και υποσχόμενος μῆναι αὐτῶν
 πράξειν, ἀντιξίον των ἰαίων και ἦν τουτοι ἰσότης
 πρὸς το ἰσχυρὸν καταβαλόμενος, τῆς ὀργῆς
 αὐτοῦς ἀντικα περιλίσσε και οἱ σινηξέσθων
 μάχῃ των Σαιριτας ἐνίκησε και το στρατιωτέων
 αὐτων εἶλε την τε χώραν ἐπορθήσε και λελαί
 πολλὰν εἶλεσε και τὰ μὲν αὐτῆς ἐδομοσίωνσε,
 τα δὲ τοῖς στρατιωταῖς κατένειμε διὰ τοι ταῦτα
 οἱ Ῥωμαῖοι ἐκείνους τε ἐμεγαλίστους και τοὺς υἱοὺς
 και εἰς το ἔπειτα αὐτῶν ὑπᾶτοι ἄρξαι ἐκελεισαν,
 ὑποστρατήγων και τότε τῷ πατρὶ χρωμένοι και
 ὅς παιτὰ μὲν αὐτοῦ δίδωκε και ἄλλοι μῆναι τοῦ
 γήραος φειδόμενος, οἱ μέντοι και ἰσχυρὸς ἦν ὁ
 284

προδεδωμένοι οὐκ ἔχοντες, προδεδωμένοι ἴα.

BOOK VIII

defence of his son, that he narrate his own services and those of his ancestors, and by promising furthermore that his son should do nothing unworthy of them, he abated the people's wrath especially since he urged his son's youth as an excuse for his error. And joining him at once in the campaign he overthrew the Sinites in battle, slayed as they were by the victory, and captured their camp and great booty. The Romans therefore both extolled him and ordered that his son should command also for the future as pro-consul and still employ his father as lieutenant. The latter managed and arranged everything for him, sparing his old age not a whit, and the aided forces readily assisted the father in re-embarkment of his old-time deeds. Yet he did not let it appear that he

ZONAUS B. I.

narrating his own and his ancestors' brave deeds by promising that his son should do nothing unworthy of them and by urging the latter's youth to account for the misfortune immediately abated their wrath. And joining him in the campaign he conquered the Sinites in battle, captured their camp, ravaged their country and drove off great booty, a part of this he turned over to the treasury and a part he granted to the soldiers. For these reasons the Romans both extolled him and ordered that the son should command also for the future as pro-consul and still employ his father as lieutenant. The latter managed and arranged everything himself sparing his old age not a whit yet he did not let it appear

πραγματα ποιούμενος, ἀλλ' ὥσπερ ὄντως ἐν τῇ συμβουλῇ καὶ ἐν ὑπάρχειν μέρει τῷ παιδὶ συνων αὐτός τε ἐμετρίαζε καὶ τὴν δοξάν τῶν ἔργων ἐκείνῳ¹ προσετιθεί. V 20 p. 541)

- 32 Ὅτι οἱ . . στρατιῶται μετὰ Ποστανμίον² ἐξελθόντες κατὰ τὴν ὁδὸν τε ἐνόησαν καὶ ἐδουκουν δια τὴν τοῦ ἄλσους τομὴν ποιεῖσθαι. ἐπ' οὖν τούτοις ἀνακληθεὶς ἐκ ὀλιγορίας κἀνταῦθα αὐτοὺς ἐποίησατο λεγῶν οὐκ εαυτοῖ τὴν βουλήν ἀλλ' ἐκείνης αἶτον ἄρχειν.³— M 77 (p. 156).

- 40 Ὅτι Γαιος Φαβρίκιος ἐν μὲν ταῖς ἄλλοις ὁμοίαις ἦν Ῥουφίνῳ, ἐν δὲ δὴ τῇ ἀδωροτακίῃ πολὺ προέχων ἦν γὰρ ἀδωροτατος,⁴ καὶ δια τοῦτο καὶ ἐκείνῳ οὐτ' ἠρεσκετο καὶ αἰεὶ ποτε διεφέρετο. ὁμοῦς ἐχαιροτονησεν⁵ ἐπιτηδείοτατον γὰρ αὐτὸν ἐς τὴν τοῦ πολέμου χρείαν ἐνομίσει⁶ εἶναι, καὶ παρ' ὀλίγον τῇ ἰδίᾳ ἐχθρὰν πρὸς τὰ κοινῇ συμφερόντα ἐποίησατο, καὶ δοξάν γε καὶ ἐκ τούτου ἐκτησατο, κρείττων καὶ τοῦ φθόνου γενομένος, ὥσπερ πον

Notas 8, 1

ἐνταῦθα τα πρᾶγματα πρᾶττων, ἀλλὰ τὴν δοξάν τῶν ἔργων τῷ παιδὶ προσήπτε

¹ ἐκείνῳ supplied by Rk

² The words ! — ὡς οἱ αὐτοὶ στρατιῶται ἀπὸ τῆς ἐξελθῆς πρὸς M — οἱ συν τῷ Γαίῳ φ στρατῶνται δια τῷ Ποστανμίῳ M, οἱ τὸν Γαίῳ στρατιῶται συν τῷ M, μετὰ Ποστανμίον C 487

BOOK VIII

was doing things on his own responsibility, but he associated with his son as if actually in the capacity of counsellor and under officer, while he acted with moderation and assigned to him the glory of the exploits.

The soldiers after setting out with Postumus fell sick on the way, and it was thought their trouble was due to the feting of the grave. Postumus was recalled for these reasons, but showed contempt for them. The senators even at this juncture, deeming that the senate was not his master but that he was master of the senate.

Cornelius Fabianus in most respects was like Rufinus, but in incorruptibility far superior. He was very firm against bribes, and on that account not only was obnoxious to Rufinus, but was always at variance with him. Yet he appointed the latter, thinking that he was a most proper person to meet the requirements of the war, and making his personal enmity of little account in comparison with the advantage of the commonwealth. From this action also he gained renown in that he had shown himself superior even to jealousy, which springs up in the

Zonaras 8, 1

that he was doing things on his own responsibility, but made the glory of his exploits attach to his son.

¹ ταυτου δειχρει βα. Very few letters are omitted in the M^a of our text. ² ἀδελφιδας Val. δωδεκα α M^a.

³ ἐχρηματισθη Val. ἐχρηματισθη M^a.

⁴ ἐνδοξον Val., ἐνδοξον M^a.

καὶ τῶν ἀριστῶν ἀνδρῶν πολλοὺς ὑπο φιλοπορίας
ἐγγιγνεται. φιλοπολὶς τε γὰρ ακριβῶς ὤν, κα-
οὐκ ἐπὶ προσχηματι ἀρετῇ ἡσκάων,¹ ἐν τῷ ἴσῳ τὸ
τε ὑφ' ἐαυτοῦ καὶ το² δι' ἑτέρου τινος, κἂν δια-
φορὸς οἱ ἦ, εἴ τι τὴν πύλιν παθεῖν ἐτίθετο. V 21
(p. 586) ἀπὸ M 1817 166 (κρειττων—ἐγγιγνεται.

36,33 "Ὅτι ἐρωτηθεὶς Γάιος Φαβρίκιος δια τι τῷ ἐχ-
θρῳ τα πρᾶγματα ἐπετρέψε τὴν τε ἄλλην ἀρετὴν
αὐτοῦ ἐπηνεσε καὶ πρὸς εἶπεν ὅτι αἰρετωτέρων
ἐστὶν ὑπὸ τοῦ πολίτου συληθῆναι ἢ ὑπὸ τῶν
πολεμῶν πρᾶθῆναι.³ M 79 p. 125

87 "Ὅτι⁴ Κοῦριοι τὰ πεπραγμένα οἱ ἐν τῷ δήμῳ
ἀπολογιζόμενος ἔφη ὅτι γῆν μὲν τοσαύτην πρὸς
ἐκτησατο ὅσην οὐκ ἂν ἄνθρωποι ἐλάττους ἐξείρ-
γασάντο, καὶ ἀνθρώποις τόσους ἐβίβρασαντο ὅσους
οὐκ ἂν ἐλάττων χώρα ἐξηρκεσει. M 50 146

2 "Ὅτι⁵ χρεῶν ἀποκοπὴν εἰσηγησάμενον τοὶ δημῶν-
των ὁ νόμος κελεύων τὴν ἄφεσιν τῶν ὑπερημεριῶν
πολλακίς ματην ἐξετέθη, παρ' ἀπολαβεῖν τῶν θα-

Zeusian 8, 2.

2 Μετὰ δὲ ταῦτα δημάρχων τινῶν χρεῶν
ἀποκοπὴν εἰσηγησάμενον, ἐπεὶ μὴ, καὶ παρὰ

ἀρετῇ ἡσκάων Hk ἀρετῶν Mh.

¹ τὸ ἐκρηγνῆσθαι by Hk.

² The word ἐν τῷ ἴσῳ ὡς Γάιος ἐπετρέψε αὐτοῦ ἐκτελεῖται πρὸς
πρόσχημα ἀπὸ πρὸς τὸ ἀπὸ τῶν Mh. The Mh. ὡς ἀπὸ τῶν ἀπὸ
certain.

³ The word ἀρετῇ ὡς ἀπὸ τῶν ἀπὸ τῶν Hk and
ἐκτελεῖται ἀπὸ πρὸς τὸ ἀπὸ τῶν Mh. The Mh. ὡς ἀπὸ τῶν ἀπὸ
the Mh.

BOOK VIII

hearts of many of the best men by reason of emulation. Since he was a true patriot and did not practise virtue for a show he thought it a matter of indifference whether the state were benefited by him or by some other man even if that man were an opponent.

Cornelius Fabricius, when asked why he had entrusted the business to his son, praised the general excellence of Rufinus, and added that to be spoiled by the citizen is preferable to being sold by the enemy.

Cornelius, in defending his conduct before the people, declared that he had acquired so much land that any smaller number of men could not have tilled it, and had captured so many men that any smaller territory would have been insufficient for them.

When the tribunes moved an annulment of debts, the law prohibiting imprisonment for debt was often proposed without avail, since the leaders were

Zonaras 8, 2

2. After this when some of the tribunes moved an annulment of debts the people, since this was

¹ Boussieu is a tentative restoration of this fragment, here adopted; it follows a portion of N. Doulos (the *Antiquities*, p. 588 ff.). He was able to read only small portions of the first seven lines; however, it was an approximation to the original; the discrepancies are still more evident in the following. Unfortunately we have no other account of the circumstances here recorded, aside from the few words in Zonaras.

νειστῶν δουλομένων, τῶν δὲ ἡδη δημάρχων αἵρεσιν
 ἰδόντων τοὺς δυνατοὺς ἢ τοῦτον ἐπιψηφισάντας τον
 νομοὶ τα ἄρχαια μονα λαβεῖν ἢ καὶ ἐκείνους τοὺς

- 3 . . . ἰποφάραις τριετέσι κομισσασθαι. καὶ ἐν μὲν
 τῷ παραχρημῷ οἱ τ' ὑσθενέστεροι ἀκνήσαντες μὴ
 καὶ τοῦ παντὸς αμαρτανόειν ἀμφοτέρω προσήκοντο
 καὶ οἱ εἰσπορωτέροι θαρασισάντες ὥς οὐδότεροι
 ἀναγκασθήσονται ἡχθύντω. ἐπειδὴ, δὲ ἐπίσχειν ἔτο
 μεταστάν τε ἔμελλεν, ἐς τοῖναυτίον ἀμφοτέροις
 αὐτοῖς περιεστῇ τοῖς τε γὰρ ὀφελύουσαι οὐδότεραν
 ἔτ' αὐτῶν ἐξηρκεσε, καὶ τοῖς δυνατοῖς μεγαπτηον
 ἐδοκεῖ εἶναι εἰ μὴ καὶ τῶν ἀρχαίων στερηθῇεν.
 οὗτ' οἱ ἐν τῷ τότε παρυτι ἡ στήσαις διεκρίθη,
 καὶ μετὰ ταυτα ἐπὶ μακρυτερον ἐν το φιλανεικεῖν
 συνεβαλλον ἀλλήλοισ. οὗτ' ἄλλω οὐδεν ἐν τῷ
 4 καθεστῶτι προσωπῇ ἐποιον. τελευτῶ. τες οὖν
 οἶδε ἐθελύντων των δυνατων ὡ πολλῶ πλειω τῶν
 κατ' ἀρχας ἐλπισθεντωι σφισιν ἀφεῖναι σινηλ-
 λήρησαν, ἀλλ' ὅσῳ μᾶλλον εἴκοντασ αυτουσ
 ἐωρων, ἐπὶ πλείσι ωσ καὶ δικαιωματα τιμι περι
 γυγνωμενοι εθρασυνοντο, καὶ ὅια τοῦτο τα τε ἀει

Ζουαίτας 8, 3.

τῶν δανειστῶν αὕτη ἐδίδοτο, ἐστασίασε το
 πλήθος καὶ οὐ πρωτεροι τα τῆς στάσεως κατην-
 νησθη ἕως πολεμοι τῇ πυλει ἐπηλθσαν.

γαιτα Λ εἰ πλε τοι των Μδ.

δυνατων Μαι δυνατων Χη.

2 πολεμοι Μ εἰ πολεμοι Λη

BOOK VIII

desirous of recovering everything and the tribunes offered the rich the choice of either putting this law to the vote and recovering their principal only or of receiving ——— in three annual payments. And for the time being the poorer class fearing they might lose all and the wealthier class encouraged to believe they would not be compelled to accept either alternative, displayed anger. But when ——— the situation became reversed for both sides. The debtors were no longer satisfied with either plan and the rich thought they should be sly; if they were not deprived of their principal also. Hence the dispute was not decided immediately, but for a long time after this they continued to clash in a spirit of contentionsness and in general they did not act in the roman character. Finally the people would not make peace even when the nobles were willing to concede much more than had originally been hoped for. On the contrary, the more they beheld their creditors yielding, the more they became emboldened, as if they were successful by a kind of right, and consequently they would minimize the concessions

ZONAIRE 8, 2.

not granted by the lenders as well began a sedition, and this was not quieted until foes came against the city.

συγχωρουμένα αὐτοῖς ὡς καὶ ἀναγκαῖα παρα-
μικραὶ ἐτίθειτο καὶ ἑτέρωι ἐπωρεγαντο ἐπιβασίαι
ἐς αὐτὰ το τιγῶν ἤδη τετιχηκέναι ποιοῦμενοι
M. 81 (p. 166).

- 38 "Ὅτι ὥς εἶδον οἱ ἑναιτιοὶ καὶ ἕτερον στρατηγὸν
ἐλθοντα, τοῦ μὲν κοινοῖ τῆς στρατείας σφῶν
ἡμέλησαν, τὴν δὲ ἰδίαν ἕκαστοι σωτηρίαν διεσकु-
πουν, οἷα ποι φιλοῦσι ποιεῖν οἱ μήτε ἐξ ομοφυλῶν
συνιόντες μητ' ἀπὸ κοινῶν¹ ἐγκληματιῶν στρατεί-
οντες μητ' ἀρχοντα ἕνα ἔχοντες² ἐν μὲν γὰρ ταῖς
2 εὐπραγίαις συμφρονοῦσιν, ἐν δὲ δὴ ταῖς συμφο-
ραῖς το καθ' ἑαυτὸν ἕκαστος μόνον προορᾷται
καὶ ὥρμησαν ἐς φυγὴν, ἐπειδὴ συνισκυτάσε, μὴδὲν
ἀλλήλοις ἐπικοινωνήσαντες ἄνθρωποι μὲν γὰρ οὐτ'³
ἂν βιασασθαι οὐτ' ἂν λαθεῖν τὴν ἱπποδράσιν
ἐνόμισαν, ἂν δὲ αὐτοὶ ἰδίᾳ ἕκαστοι καὶ ὡς ᾔροντο
μόνοι ποι ἀπιῶσι,⁴ ῥᾶον ποὺ διαπείσεσθαι καὶ
οὕτω τῷ οἰκείῳ ἕκαστος αὐτῶν δογματι⁵ ὅτι
ἀσφαλεστάτα⁶ τὴν φυγὴν ποιησάμενοι ,—
M. 82 (p. 167).

¹ κοινῶν (ἱστοί, κοινὰ M.)

² ἕνα ἔχοντες M. ἕνα ἔχοντα ἕνα ἔχοντες M.

³ οὐτ' M., & M.

⁴ οὐ ἀπιῶσι M. πρ M.

⁵ δογματ M. δρ M. δοῦσαι M.

⁶ ἀσφαλεστάτα M. ἀσφαλεστάτων M. ἀσφ M.

BOOK VIII

made to them from time to time feeling that these had been won by force—and they strove for yet more using as a stopping-stone thereto the fact that they had already obtained something.

When the enemy¹ saw that another general also had come they ceased to lead the common interests of their expedition and each cast about to secure his individual safety—as is the custom practice of those who form a city incremented by kindred blood, or who make a campaign without common grievance, or who have not a single commander: while good fortune attends them their views are harmonious, but in disaster each one looks after his own interests only. And they betook themselves to flight as soon as it had grown dark without having communicated to one another their intention. In a body they thought it would be impossible for them to force their way out or for their flight to pass unnoticed, but if they should leave each on his own account and as they believed alone, they ought more easily to escape. And so, arranging their flight each in the way that seemed safest in his own judgment . . .

The *strategos* Heracles, and *strategos* appear to be meant

FRAGMENTS OF BOOK IX

38) Ὅτι πυθόμενοι τοὶ Ῥωμαῖον ὡς Ταραντῖνοι
καὶ ἄλλοι τὰς πολέμων ἠρτίουνσι κατ' αὐτοὺς,
καὶ πρεσβευτὴν Φαβρίκιον ἐς τὰς πόλεις τὰς
συνμαχιῶας, ὅπως μὴδὲν νεωτερισῶσι στει-
λάντων, ἐκείνων τε σινέλαβον, καὶ πεμψάντες
πρὸς τοὺς Ἰουσηνεὺς καὶ Οὐμβρικοὺς καὶ Γα-
λατίας συγχροὺς αὐτῶν, τοῖς μὲν παραχρῆμα τοὺς
δ' οἱ παλὴν ἴστερον προσάπεσθησαν. (Γ' Γ
17 375).

39) Ὅτι οἱ Ταραντῖνοι καὶ περ τοῦ πόλεμον αὐτοὶ
παρασκευάσαντες, ὅμως ἐν σκεπῇ τοῦ φόβου ἢ
ἦσαν οἱ γὰρ Ῥωμαῖοι ἴσθαιεντο μὲν τὰ πράττο-
μενα ὑπ' αὐτοῖς, οὐ μὲντοι καὶ προσεπαινοῦντο
διὰ τὰ παρρητὰ σφισι· μετὰ δὲ διη τοῦτο νομί-
σαντες γοῶν ἢ διαφυγεῖν ἢ παντὶος γε λαιθάρειν,
ὅτι μὴδ' ἔγκλημα ἐλαμβάνειν ἐπὶ πλείον ἐξί-

Σημῆματα β, 2

* Πρῆται δὲ τῶν πολέμων οἱ Ταραντῖνοι, Τυρση-
γοὶ καὶ Γαυλῆες καὶ Σανιτῆες καὶ ἄλλοι προσε-
ταίρισμαμένοι πλείους· ἀλλὰ τοὺς μὲν ἄλλους οἱ
Ῥωμαῖοι σιμῶναι τετελεσμένοις διαφόροις μηχαναῖς ἐνίκησαν
καὶ ὑπὸ τοῖς ἄλλοις ἄλλοι οἱ δὲ Ταραντῖνοι
καὶ τοὶ αὐτοὶ τοὺς πολέμους παρασκευάσαντες, ὅμως

Δαλφ. 1 γα Δαλφ. τα Μβ. 2 Οὐμβρικοὺς γα οὐμβρικοὺς Μβ.
3 φ. δὲ 1 γα 2 γα Μ 3 σφισι 4 φ. 2 γα Μ 5 γα 6 γα 7 γα 8 γα 9 γα
10 γα 11 γα 12 γα 13 γα 14 γα 15 γα 16 γα 17 γα 18 γα 19 γα 20 γα
21 γα 22 γα 23 γα 24 γα 25 γα 26 γα 27 γα 28 γα 29 γα 30 γα
31 γα 32 γα 33 γα 34 γα 35 γα 36 γα 37 γα 38 γα 39 γα 40 γα
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1751 γα 175

FRAGMENTS OF BOOK IX

THE Romans had learned that the Tarentines and some others were making ready to war against them, and had despatched Fabricius as an envoy to the allied cities to prevent any revolt on their part, but these people arrested him and by sending men to the Etruscans, Umbrians, and Gauls caused a number of them also to secede, some immediately and some a little later.

The Tarentines, although they had themselves begun the war nevertheless were sheltered from fear. For the Romans who understood what they were doing pretended not to know it on account of their temporary embarrassments. Hereupon the Tarentines thinking either that they would get off with impunity or that they were entirely unobserved because they were receiving no complaints, behaved

Zonaras 9, 2

Those to begin the wars were the Tarentines, who and associated with themselves the Etruscans, Gauls, and Samnites and numerous other tribes. These also the Romans engaged and defeated in various battles, with different consuls on different occasions, but the Tarentines although they had themselves begun the war nevertheless did not yet

DIO'S ROMAN HISTORY

ἤρισαν καὶ ἄκοντες αὐτοὶ τοὺς Ῥωμαίους ἔξε-
πολεμῶσαν, ὥστε καὶ επαληθεύσαι ὅτι καὶ αἱ
ἐπ' αὐτοῖς πράξεις, ἐπὶ τοῖς ἔξω τοῖς σιμμετροῖς τι-
γίνονται ἀμφότεροι σφίσι αἴτια καθίσταται
πρωταγίον· ὅτι γὰρ αἰτοῦντες τὰ ἐκφροὶ οἷοι γὰρ
ἐθέλει το σῶφρον τῷ χαίρων στείλει τὰ μέγιστα
σφίλλουσι, ὥσπερ ποὶ καὶ ἐκεῖνοι ὑπερὰν
θησάντες ἀντιπαλοὶ τῇ ἀσελγείᾳ κακοπραγίαν
ἀντιλαβὴν. Μ. 8. 1. 102. ἀνδ. αἱ ἐπ' αὐτοῖς
σφίλλουσι. Μαν. 4. 1. 102. 103. Μ. 8. 1. 102.

4. Δίων ὁ Βιβλίου "Λογκίος Οὐαλερίος κατὰρχων
τε Ῥωμαίων καὶ σταλὴν ποίησ' αὐτῶν." — Bekk
Anecd. p. 158, 25.

5. Ὅτι Λογκίος ἀπεσταλὴν παρὰ Ῥωμαίων ἐς
Ταραντά· οἱ δὲ Ταραντῖνοι Διονυσία ἄγοντες, καὶ
ἐν τῷ θεατρῷ διακονεῖν οἶνοι το δέλην καθή-
μενοι πλέον ἐπ' αὐτῶν αὐτὸν ὑπετάπησαν, καὶ
παραχρῆμα οἱ αὐτῶν καὶ τὴν μεθὴν αὐτοῖς
ἀσπαιβήσαντες αἰτάνησθαι, καὶ προσπεισέντες
αὐτῶν μετὰ χεῖρας ἀνταγωμενῶς μὴδ' ὁλως πολε-

Zonaras. 2.

οἷτω πρὸς μετὴν ἀπικαταστήσαν φανέρως καὶ
ἀρχοῦντες ἐς Λογκίον Οὐαλερίον καὶ προρεσι-
προσπορεύσαντες τὴν ἀπὸ τῶν ἐς Ταραντά ἐπὶ τῇ
ἐπὶ αὐτοῖς ἀπεσταλῇ, φίλον τῇ χώρᾳ
ἐν μέντοι οἱ Ταραντῖνοι κατ' αὐτοῖς ἐποστή-
σαντες τοῖς Οὐαλερίῳ πλέον ἐκ τοῦ συνεδρίου
ὡς ἴδοντες μετὰ αὐτῶν ἀνταγωμῆσιν, καὶ προσ-
πεισέντες αὐτοῖς μετὰ πολέμοις ἐλπίσαιτι κατε-

BOOK IX

still more insolently and forced the Romans even against their will to make war upon them. This confirms the saying that even success, when it comes to men in undue measure proves a source of misfortune to them: for it leads them on into folly

since moderation will not dwell with vanity and causes them the gravest disasters. Just so these Tarantines, after enjoying exceptional prosperity, met in turn with misfortune that was an equivalent return for their insolence.

Dio. Book IX. "Lucius Valerius, who was admiral 11. 212 of the Romans and had been despatched on some errand by them."

Lucius was despatched by the Romans to Tarentum. Now the Tarantines were celebrating the Dionysia, and sitting gorged with wine in the theatre one afternoon they suspected that he was sailing against them. Immediately, in a passion and partly under the influence of their intoxication they set sail in turn, and thus, without any show of force on his part or the slightest suspicion of any hostile act,

Zonaras 8, 2

openly array themselves for battle. Now Lucius Valerius, the admiral while proceeding with his triremes to a place whether he had been despatched with them, wished to anchor off Tarentum supposing the country to be friendly. But the Tarantines, owing to a guilty sense of their own operations, suspected that Valerius was sailing against them and in a rage set sail in turn and attacking him when he was expecting no hostile act, sent to the bottom

μῶς τι ὑποσπνόμενοι κατὰ οἶσαι καλῶς καὶ ἄλ-
 λου πολλοὺς πνθόμενοι δὲ ταυθ' οἱ Ρωμαῖοι
 χαλεπῶς μὲν, ὥσπερ οἷα εἰκὼς ἔφερον ἢ μὴ
 κἢ στρατῆσαι ἐπ' αὐτοὺς εὐθὺς ἡβλήσαν
 πρεσβεῖς μὲντοι, τοῦ μὴ κατασσεσιωπῆκεναι δο-
 ξαί κ.κ. τούτοις θρασυτέρους αὐτοὺς ποιῆσαι ἔ-
 στειλαν καὶ αὐτοὺς οἱ Ταραντῖνοι οὐχ ὅπως
 καλῶς εὐεξατο ἡ τροπὴ γέ τινα ἐπιτιθέειν ἵπο-
 κρινόμενοι ἀπεπεμψαν. ἀλλ' εὐθύς πρὶν καὶ
 λυγρὰ σφίσι δοῖναι γελωτὰ τε ἄλλα καὶ τὴν
 ἀπολὴν αὐτῶν ποιοῖντο. ἦν δὲ ἡ ἀστική, ἥ κατ'
 ἀγὰρ, χρωμέθα ταυτὴν γὰρ εἰναι, εἴτ' οὖν σε-
 μνοτήτος ἕνεκα εἴτε καὶ διαέσεος, ὅτ' ἔκ γε τούτου
 μιδεσθῶσι αὐτοὺς ἐσταλμένοι ἦσαν. κατὰ συ-
 στασεῖς τε οἷα κωμίζοντες ἐτιωθάζαν καὶ γὰρ καὶ
 ὅτε ἐορὴν ἦγον ἰψ' ἦ καὶ τοὶ μὲν δὲνα χροῖον
 σινφρόνον ἦντις ἔτ' καὶ μαλλοὶ ἐβρῆζον, καὶ τέλος
 προσσπνῆς τ' ἐπὶ Πυστομῖρ καὶ κυψαὶ ἐμῶν
 ἐξεβαλε καὶ τὴν ἐσθῆτα αὐτοῦ ἐκηλιώσε θο-

Νομῆται 8, 2.

δυσαι ἐκείνων τε καὶ ἄλλων πολλῶν καὶ τοὺς
 ἀλιτὰς τοὺς μὲν καθεῖρξαι τοὺς δὲ καὶ ἀπε-
 κτεῖναι πνθόμενοι δὲ ταυθ' οἱ Ρωμαῖοι ἠγανακτη-
 σαν μὲν, πρεσβεῖς δ' ὁμοῦς ἀπεστείλαι ἐτεγκα-
 λούντες αὐτοῖς καὶ δίκας ἀπαιτοῦντες οἱ δὲ οἱ
 μῶροι αὐτοῖς ἀφ' ἐπείκει ἀπεκμήθησαν, ἀλλὰ
 καὶ ἐτιωθάζον ὡς καὶ τὴν ἐσθῆτα τοῦ Λικίου
 Πυστομῖρ τοὶ προεχόντος κηλιδῶσαι τῶν πρε-

BOOK IX

they attacked and sent to the bottom both him and many others. When the Romans heard of this, they naturally were angry, but did not choose to take the field against Caracalla at once. However they despatched envoys in order not to appear to have passed over the affair in silence and in that way render them more arrogant. But the Caracallas so far from receiving them decently or even sending them back with an answer in any way suitable at once before so much as granting them an audience, made sport of their dress and general appearance. It was the only garb which we use in the forum, and the first envoy and patron, either for the sake of dignity or else by way of precaution, thinking that this at least would cause the foreigners to respect their position. Bands of revellers accordingly jeered at them—they were then also celebrating a festival, which though they were at no time noted for temperance, whatever rendered them still more wanton—and finally a man placed himself in the way of Postumus, and stooping over received his bowels and vomited the envoy's clothing. At this an

Zonaras 8. 2

both him and many others. Of the captives they imprisoned some and put others to death. When the Roman Senate heard of this they were indignant but nevertheless despatched envoys upbraiding them and demanding satisfaction. The offenders however not only failed to give them any decent answer but rather jeered at them going so far as to soil the clothing of Lucius Postumus the head of the

ροβου δε επι τουτω παρα παντων των ἄλλων
γενομένου, και των· με εἰπαινετων ὡστερ τι
βαλυστον εἰργασμεον, ἐν δε δι τοις Ῥωμαϊοις
πολλὰ και ἄσπερη αἰῶνα στα εν ρυθμῷ τει τε
κροτου και τ· βασιτεωσ ἀδουτω α Ἰστοιμια.
“γελευτε ἔφη γελατε ἕως ἐξεστιν ἐμῷ κλαι
σεῖσθε γαρ επι μακροταται, ὅταν την εσθήτη
ταυτην τῷ αἵματι ἡμῶν υποπλυνητε”

- 9 Ἀκουσαντες τοῦτ' ἐκεῖ οἱ τω μεν σκωμμιτων
ἐπισχοι, εκ δε την παραιτησιν τοι ἰβρισματος
οἶον ἐπραξαν ἡλλ ὅτι και σως αὐτοὺς ἀφικαν,
εν εὐεργεσιαν μερι επιθειτο [· 1 (p 30),
§§ 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100]

- 10 Ὅτι Μετων, ως ουκ ἐπεισε Γαραντινους το μὴ
Ῥωμαῖοι, εκπολεμεσθηναι, ἔκ τε τῆς ἐκκλησιαν

Ζουαίος 8, 2

αδελφῶν θοριβοι δε επι τουτω γενομενοι και ὦν
Γαραντικη επικαχαζιστω α Ἰστοιμιας “γε
λευτε ἔφη “γελατε ἕως ἐξεστιν ἐμῷ κλαισε σθε
γαρ επι μακροτατον ὅταν την εσθήτη ταυτην τῷ
αἵματι ἡμῶν υποπλυνητε”

Ἰπακινθῶνται οἶον τῷ, πρεσβων οἱ Ῥωμαῖοι.
τα πραχθετα μαθοντες ἤλγησαν, και στρατεισαι
επι τῶν Γαραντινων Λουκιον Ἰμυλιαν τοι ὁ στον
εψήφισαντο ὅτιεν Γαραντα πρὸς χωρησας λοχοις
αὐτοῖς επιτηκειους ἐπεμψε, νομιζων εἰρητην επι
τισι μετροις αἰρησεσθαι. οἱ δε ταις γενομαις
ἡλλ λην εναιτωθῆσαι και τῶν μεν πρεσβιτερων
και ευπειρων την εἰρήνην σπειδοντων, ταις δ' εν
ηλικια και υλιγα ἡ μῆτις εχουτων πολεμην αροι

BOOK IX

uproar arose from all the rest, who praised the fellow as if he had performed some remarkable deed, and they sang many scurrilous verses against the Romans accompanied by applause and capering steps. But Postumus cried 'Laugh, laugh while you may' For long will be the period of your weeping, when you shall wash this garment clean with your blood."

Hearing this, they ceased their jests, but made no move toward obtaining pardon for their insult, indeed, they took to themselves credit for a kindness in the fact that they had set the ambassadors withdraw unharmed."

Meton, failing to persuade the Tarentines not to engage in war with the Romans, retired unobserved from

Zonaras 8, 2

embassy. At this an uproar arose and the Tarentines indulged in loud guffaws. But Postumus cried "Laugh, laugh while you may' For long will be the period of your weeping, when you shall wash this garment clean with your blood."

Upon the return of the envoys the Romans, learning what had been done, were grieved and voted that Lucius Aemilius the consul should make a campaign against the Tarentines. He advanced to Tarentum and sent them favorable propositions, thinking they would choose peace on some fair terms. But they were at variance among themselves in their opinions. The elderly and well to do were anxious for peace, but those who were youthful and who had little or nothing were for war and the younger

DIO'S ROMAN HISTORY

υπεξέλθῃ καὶ σφάξουσιν αὐτὰ σάτο συγκλωμαστας
 τε τισὶν καὶ ἀλγύμενα λαοὶ ἐπεπνεύσαν
 ἀσπίτας οἱ αὐτοὶ καὶ κερδῶκεύετον, ἐξίστησαν
 τῷ προεμεινῷ καὶ ἐπέτεκε καὶ ἐπέκρουσεν οἷα
 ἐν τῇ τοιαύτῃ φίλῃ γυμνάσει καὶ ἐσημίας
 αὐτοὺς καὶ μετὰ καὶ μέλειν, εἶπε. "καὶ κῆμα
 ζῆν ἐξέστη ἡμῖν σὶ ὅσα βουλεύεσθε ἐπετε
 λήσῃτε, ὁ εὐλαίσμεν. Μ. ρ. δ.

40, 5. 1) ἔπο τοι Κίρκω ἐλεγχο Πύρρον, ὁ βασι
 λεὺς πλείους πόλεις ἢ ὑπὸ τοῦ αὐτοῦ ἐξελθῶν
 ὄρασθαι καὶ γὰρ ἡ σείων φησι Πλατάρχου
 ἐν τῷ λαρεῖν καὶ τῷ Δημοσθένει μέγας ἐν τῇ
 σείωντι παριστοιμένος ἱμελεῖ καὶ τὸ ἄτερον
 τῇ ἐστρατίᾳ οἷα ἐμῶν κείων ἀπορ. ἐμπο
 δὼν τῷ Πύρρῳ ἐκ λείων ἐλθὼς καθίσταται

Ζουαίτος 8, 2.

μέγαν, ἐκράτῃσαι ἡ δεύτεροι φοβούμενοι ὅτι
 ὄμων, τοι Πύρρον τοῦ Ἰππερμότην ἐκ σιμμάχων
 εὐλαίσμεντο προσκαλεσθῆσαι καὶ πλείους
 σάτο καὶ ὄρασθαι πεπνεύσαν. ἡμελεῖν ὅτι αὐτῶ
 μάθων τῇ γυμνᾷ αὐτοῦ ἐλεγκτικῇ καὶ ἐπείρεται
 οἱ ἐκ ἐπεξέλθῃ μιν, ἀλλ' ἐκ ἀπὸρσαι, ὥστε τοῖς
 Ῥωμαίοις τὸν τῇ γυμνᾷ αὐτοῦ ἀπὸρσαι πορρῆσαι
 καὶ τῇ χειρῶσθαι φέρειν πάλιν ὅτι τὸν
 αὐτοῦ το. ἡμελεῖν πεπνεύσαν ἐπὶ μελεῖν
 καὶ τισὶν τῇ ὀρατῇ τῇ ἐλευθέρωσαντο οἱ
 Ῥωμαῖοι τὸν τῇ ἐλευθέρωσαντο αὐτοῦ Ῥωμαῖοι
 σάτο, καὶ ἐκ ἐλπίδας προσήκεται σάτο
 ἄλγυνται Ῥωμαῖοι ἐπὶ μελεῖν ἔστει ἐλπίδας
 σάτο τῇ αὐτοῦ ἀπορσαι ἔστει ὁ οἶτος ἀεχίμο

τῇ Μα. δ. δ.

καὶ ἐκ ἀπορσαι

BOOK IX

he assented, put garlands on his head and returned along with some fellow revellers and a flute-girl. At the sight of him singing and dancing the common folk gave up the business in hand to see a play his movements with shouts and laughter, as people are apt to do under such circumstances. But he, after reducing them to silence, said:—Now it is our privilege both to be drunk and to revel, but if you agree, I shall what you plan to do we shall be slaves.

King Pyrrhus was said to have captured more cities by the aid of Cato than by his own spear. For the latter says Plutarch: *Pyrrhus* "I was skilled in speaking, the only man in fact to be conversed with" with Demosthenes. Now, as a sensible man, he recognized the folly of the expedition and endeavoured to dissuade Pyrrhus from it. For the

Земляты Н. Ф.

generation had its way. But feeling tired nevertheless, they journeyed to the Pyramids of Ebyrus to find a rich treasure and sent to their neighbors and gifts. Agasius, learning of this, proceeded to pursue and devastate their country. They made sacrifices and were routed so that the Romans ravaged their country with impunity and got possession of some strongholds. Agasius showed no consideration for those taken prisoners and improved some of the more industrious and the farthest as a slavery. He filled with a cruel and barbarousness were led to hope or redemption at two close as given with his power. Agasius was a good friend of the Romans. Scarcely had he been

reference are to be exchanged.

ο μὲν γὰρ ἄρξιν διὰ τῆν' αἰσχροῦ πιασῆς
 διενοεῖτο τῆς γῆς οὐδ' ἀρκεῖσθαι ἱκανοῖς οὔσι τοῖς
 οἰκείοις πρὸς εὐδαιμονίαν προιτρεπεῖ¹· ἀλλὰ το
 φίλ' πολέμων τοῦ ἀνδρός καὶ φιλοπρωτεῖν τὴν τοῦ
 Κινιοῦ νικῆσαι παραιτεῖται, ἀσχερῶς ἀπαλλαξά-
 ντοιοι καὶ Σκελίας καὶ Ἰταλίας πεπείκεν
 πολλὰς τῶν αἰτοῦ²· ὁ δὲ ἀμείνων μερίσας ἐν ταῖς
 μάχαις ἀπασαῖς ἀποβέβληκτα³· ἄνδρ' ἑνὸς.

- 3) Ὅτι οὗτοι βασιλεῖς τῆς τε Ἰπείρου καλοῦ
 μένης ἑξασχέσῃ, καὶ τοῦ Ἑλληνικοῦ τοῦ πλείστον,
 το μὲν εὐεργεσάτω· το δὲ φοβῆναι, προσεπεποιήτο.
 Αἰτωλοὶ τε παλὶ τότε δυναμένοι καὶ Φιλίππος ο
 Μακεδῶνι καὶ οἱ ἐν τῇ Ἑλλορικῇ ὀννασται ἐθερα-
 πυνον αὐτῶν· καὶ γὰρ φύσεως λαμπροτητι καὶ
 παιδείας ἰσχυρὴ καὶ ἐμπειρία πραγμάτων πολὺν
 παντῶν προφέρει· ὥστε καὶ περ τῆς δυναμείας
 καὶ τὰς αὐτοῦ καὶ τὰς τῶν⁴ συμμικχων καὶ περ
 μεγάλας οὔσας ἀξιουσθαι — ἄνδρ' ἑνὸς.

Σημῆματα Β, 2

τοῦτο καὶ Κινεῖας ἀπὸ τοῦ Πυρροῦ προπεμφθεὶς
 ἐμποδίσαι τοὺς πρὸς τὸν πόλεμον ἵκετο.

(1) γὰρ Πύρρος τῆς καλουμένης βασιλείων
 Ἰπείρου φύσεως τε ἀρετῇ καὶ παιδείας ἰσχυρῇ
 καὶ ἐμπειρίᾳ παντῶν προφέρει, καὶ τοῦ Ἑλλη-
 νικοῦ τοῦ πλείστον· το μὲν εὐεργεσάτω· το δὲ φοβῆναι,
 προσεπεποιήτο· οὗτος τοῖς τοῖς τῶν Ταραντίνων

διὰ τὴν αἰσχροῦ πιασῆς ἄνδρ' ἑνὸς

διενοεῖτο τῆς γῆς οὐδ' ἀρκεῖσθαι ἱκανοῖς οὔσι τοῖς οἰκείοις πρὸς εὐδαιμονίαν προιτρεπεῖ

1 αὐτῶν ὁ δὲ ἀμείνων μερίσας ἐν ταῖς μάχαις ἀποβέβληκτα

BOOK IX

latter attended by his prowess to rule the whole earth, whereas Cneus urged him to be satisfied with his own possessions, which were sufficient for enjoyment. But the king's fondness for war and forwardness for leadership prevailed against the advice of Cneus and caused him to depart in disgrace from both Sicily and Italy, after losing in all of the battles countless thousands of his own forces.

King Pyrrhus was not only king of the district called Epirus, but had made the larger part of the Greek world his own partly by conferring benefits and partly by inspiring fear. The Archemans, who at that period possessed great power and Philip the Macedonian and the chieftains in Illyricum paid court to him. In natural brilliancy, in power acquired by education, and in experience of affairs he far surpassed all men so as to be rated even beyond what was warranted by his own powers and those of his times, great as these were.

Zonaras B, 2.

electd when Cneus, sent ahead by Pyrrhus, planted himself in the pathway of negotiations.

Now Pyrrhus, king of the district called Epirus, surpassed all men in natural cleverness, in power acquired by education, and in experience of affairs. He had made the larger part of the Greek world his own partly by conferring favours and partly by inspiring fear. Accordingly when Cneus threw the

If the text is correct, this refers to the son of Cassander who reigned only four months in B.C. 286. Some have substituted the name of Alexander.

- 4 Ὅτι Περροκὸς ὁ βασιλεὺς τῆς Ἠπείρου το τε φρονημα πολλῷ μείζον ἔσχεν ἅτε και ἵπο τῶν ἀλλαφίλων ἀντιπαλὸς τοῖς Ῥωμαίοις εἶναι νομιζομενος, και εἰ τιχη οἱ πηρησάτο ἔσεσθαι τοῖς τε πρὶν αὐτὸν καταφυγοῦσιν, ἄλλως τε και Ἑλλησιν οἷσιν, επικυρήσαι και ἐκενοῖς συν προφασεταῖς εὐπρεπεί προκαταλαβεῖν πρὶν τι δενοῖ ἵπαιτων παθεῖν οἷτω γαρ ποι και τῇ ευροξίας αὐτῷ ἔμελεν ὥστε και εκ πολλοῦ χρόνου Σικελίας ἐφικμενος και τα των Ῥωμαίων σπρη χειρωσατο δια σκοπῶν, οκνεῖν της προς αὐτοὺς ἐχθρας, ἐπειὸν μηδεν ης κητο, προκαταρξασθαι Μ 86 f 174)

ZONARAS B, 2.

πρεσβέσιν ἐν-ύχωι ἔρμαιοι τὴν συμμαχίαν ἡγήσατο ἐκ πλειονος τῆς Σικελίας και τῇ Κορχήδονος και τῇ Λαροσί, ἐφικμενος οκνοῖν δ' ὁμως ἐχθρας προς Ῥωμαίους αὐτὸς προκαταρξασθαι και βοηθῆσαι μὲν αὐτοῖς ἐπ' ἡγήλατο, να δὲ μὴ ὑποπτεῖσθαι εἰ ἅπερ εἴρηται, οἶκαδε αὐτὶκα να κομισθῆσεσθαι εἶπε και εν ταις συνθηκαῖς προστεθῆναι πεποιηκε το μη περαιτεροι τῆς χρείας ἐν τῇ Ἰταλίᾳ παρ αὐτῶν κατασχεθῆσαι συνθιμερος δε ταισσι, τῶν μὲν πλειονος των πρεσβέων ως τα στρατεῖματα αὐτῷ συμπαρασκευασοιτας εν ὁμηρείᾳ κατεσχεν, ολιγοὺς δ' ἐξ αὐτῶν και τὸν Κιννίαν προσπιμψε συν στρατῷ, ἐλθόντων δ' αἰτῶν οἱ Γαλαντίνοι θάρσησαντες, ὧν τε καταλ

BOOK IX

Pyrrhus, the king of Epirus, had a particularly high opinion of his powers because he was decimated by *farago* *nationum* a match for the Romans, and he believed that it would be opportune to assist the fugitives who had taken refuge with him, especially as they were Greeks, and at the same time to forestall the Romans with some plausible excuse before he should suffer injury at their hands. For so careful was he about his good reputation that although he had long had his eye on Sicily and had been considering how he could overthrow the power of the Romans, he shrunk from taking the initiative in hostilities against them when no wrong had been done him.

Zonaras 8. 2

envoys of the Tarantines, in this way he considered the advance a piece of good luck. For at a long time he had had his eye on Sicily and Carthage and Sardinia, but nevertheless he shrunk from personally taking the initiative in hostilities against the Romans. So he promised to aid the Tarantines, but in order that he might not arouse suspicions, for the reasons stated, he announced that he would return home without delay, and named upon a case being added to the agreement to the effect that he should not be detained any longer in Italy further than action need required. After making this agreement he detained the majority of the envoys as hostages, giving out that he wanted them to help him get the armies ready, a few of them together with Ceras, he sent in advance with troops. As soon as they arrived the Tarantines took courage, gave up their

α Ὅτι Πυρρος πρὸς τὴν Δορὸν ἐμάντευσά το
περὶ τῆς στρατείας καὶ οἱ χροῖσμοι ἐλθόντες.
ἀνέειπεν Ἰταλὸν περὶ αὐτῆς ἰωάννης νικησέν
πυρρῶν αὐτὸν πρὸς τὸ βῆλημα ἐκείνῃ μὲν
ἐξαπατᾷ σά. τὸν ἐπὶ θῆμα ἐστὶ σὶδε τὴν ἐορ
ἐμεινεν Μ 47:1 100

1. 1911年12月1日

λαβὴν τῶν πρὸς Ῥωμαίους στρατῶν καὶ τοὺς
 ἄλλους παύσαντες τὰς στρατηγίας ἐπὶ τοῖς πρὸς
 σέθεν ἐχέοντες τὰς στρατιὰς ἔγχευον οἱ πολλοὶ δὲ
 Μακεδόνες ποιοῦντες τὸν Πύρρον ὁ δὲ ἀπὸ περιμένειν
 τῆς τε ἀκροπόλεως ἀπὸν ἐξέταξεν ἑκατόν τετρακοσίους
 κενταύρους καὶ τὴν τοῖς ἐχέοντες φρουρὰς εὐ-
 ρύτους ἐποτρύνοντο καὶ οἱ Ἰσκιοντες ἐπὶ τοῖς τοῖς
 ἑκατόν τε καὶ μισθοῖς μετ' ἄλλοις ἐπὶ τοῖς τοῖς
 ὑπομένοντες ἐπὶ τοῖς τοῖς καὶ αὐτοὶ τροφὰς ἐχο-
 ῦντες καὶ οἱ ἄλλοι οὐκ ἔχοντες ἐπὶ τοῖς τοῖς

[illegible][illegible]

BOOK IX

Pyrrhus sent to Dodona and received of the oracle
about the expedition. And when the response
came to him, "You, if you cross into Italy, Romans
shall conquer," he construed it according to his wish.
For desire is very apt to deceive men, and I did not
remain awake long of spring.

Zonaras B, 2.

attempted reconciliation with the Romans, in order
to stop Ages from his command. He told one of the
city's generals. Shortly afterwards Ages sent by
Pyrrhus with a force took possession of Tarentopolis
to serve as quarters for the king, and personally
superintended the manning of the war. The
Tarentines rejoiced at this, since they did not have
to do guard duty or undergo any other troublesome
labour, and they sent regular supplies of food to the
men and soldiers, exactly as they do to Pyrrhus.

Ages, as for a time held his ground, but when he
perceived that the soldiers of Pyrrhus had arrived,
and also found himself unable on account of the
winter to hold out any longer, he started for Apulia.
The Tarentines saw him as he was, and a narrow
strait through which he was to go to guard against
of their arrows javelins and darts and red-hot brass
impossible for him. But he put at the head of his
line the captives whom he was conveying, and the
enemy, fearing they might destroy their own men
instead of the Romans, desisted from their attack.

Now Pyrrhus set out, not even awaiting the coming
of spring, taking along a large picked army and
twenty elephants, beasts never previously beheld by
the Italians, hence they were invariably filled with

BOOK IX

The Blegians had asked the Romans for a garrison, and Decius was the leader of it. But the majority of these garrisons as a result of the liberality of supplies and the generally easy laws, for they were under far less rigid discipline than they had known at home—and at the instigation of Decius, formed the desire to kill the foremost Blegians and occupy the city. It seemed as if they might be quite free to accomplish whatever they pleased, now that the Romans were busied with the Latens, nor

Zonaras 8. 2

alarm and astonishment. While crossing the Helian Gulf he encountered a storm and lost many soldiers from his army; the remainder were scattered by the violent seas. Only with difficulty then and on a land journey did he reach Latentum. He at once pressed those of military age into service along with his own soldiers so that they might not be one traitorous as a result of having separate companies; he closed the theatre out of view on account of the war and to prevent the people from gathering there for feasting or for any uprising; also he forbade them to assemble for banquets and revells and ordered the youth to practice in arms instead of spending the day in the market place. When some were grieved at this, he left the ranks he stationed guards from his own contingent so that no one could leave the city. The members, oppressed by these measures and by supplying food and compelled to receive the guards into their houses, repented since they found in Pyrrhus a master instead of an ally. He tearing

8 λως δὲ τῶι παρ' ὅσα ἐβούλοντο πράξαι, προσ
 ανεπειθε¹· ὁ δὲ αὐτοὺς ὅτι καὶ τὴν Μεσσηνίην ὑπο
 τῶν Μαιερτινῶν ἐχομένην ἐώραν, αὐτοὶ γὰρ
 Καμπανοὶ τε οἶτες καὶ φρουρεῖν αὐτὴν ὑπ' Ἀγα
 θοκλείῳ τῷ ἐν Σικελίᾳ δι' αὐστηροῦτος ταχθέντες
 ἀφ' ὧν τε τῶν ἐπιχωρίων ἐποίησαντα καὶ τὴν
 9 πολὺν κατέσχον, οὐ μείτοι ἐκ τοῦ προφανοῦς
 τῇ ἐπιχειρήσειν ἐποίησαντο, πολλὴ γὰρ ἡ λατ
 τοῦτο τῇ πληθεὶ, ἀλλ' ἐπιστολὰς ὁ Δεκίος ὡς
 καὶ τῇ Πύρρῳ ἐπὶ προδοσίᾳ σφῶν ὑπὸ τινῶν
 γεγραμμένας πλάσας ἠθροίσε τοὺς στρατιώτας,
 καὶ ἐκείνας τε αὐτοῖς ὡς καὶ ἐσθλακοῖνας ἀνέγνω,
 καὶ προσπαριώξυνεν αὐτοὺς εἰπὼν οἷα εἶκος ἦν,
 ἄλλιος τε καὶ ἐσαγγελιστοῦς τινος ἐκ κατασκευ

Νοτάται 8, 9.

μάχοι τοι Πύρρον πείλωμενοι, οὐδὲ διὰ ταῦτα μὴ
 πρὸς τοὺς ἑταίρους ὑποκλινῶσι, φοβηθεὶς, τῶν
 τα πολιτικὰ ὀνυμείων πρυττεῖν καὶ προστατεῖν
 οὐθ' οὐλοῖται τοὺς μὲν εἰς τὴν Ἑπείρου πρὸς τον
 νιον ἐπὶ τισὶ προφασεσιν ἔπειπε τοὺς δὲ καὶ
 ἀφ' αὐτοῖς ὁ ὠλλυχεῖ. Ἀριστάρχον δὲ τινα ἐν τοῖς
 οἰστοῖς τῶν Ἰουδαίων ἐξεταζόμενοι καὶ εἰπεῖν
 πῶς αὐτῶν προσήταιριστο, αἱ ὑποπτοὶ τῶ
 ὁμοῦ ὡς τα τοῦ Πύρρου φρονῶν γένηται, ὡς δ'
 εἴη πιστεῦον ἐκείνην το πλῆθος ἐώρα, ἔπειμπε
 αὐτοὶ εἰς τὴν Ἑπείρου καὶ ὅς αὐτεῖται μὴ θαρρῶν
 ἐξεπλευσε μὲν εἰς ὁ δὲ τὴν Ῥώμην ἀφικετο.

¹ προσανειθεῖς Bk, προσανειθεῖς Mh.

² Μαιερτινῶν Mh, μαρτινῶν Mh.

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and with Pyrrhus. They were the more easily persuaded owing to the fact that they saw Messina in the possession of the Mamertines. The latter who were Campanians and had been appointed to garrison the place by Agathocles the Lord of Sicily had slaughtered the inhabitants and occupied the city. The conspirators did not however make their attempt openly since they were decidedly inferior in numbers. Instead Decius forged letters purporting to have been written to Pyrrhus by some citizens with a view to the betrayal of the Romans: he then assembled the soldiers and read these to them, stating that they had been intercepted and by addressing them in words appropriate to the occasion he exasperated them still further. The effect was enhanced by the announcement of a man who had

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for these reasons that they might lean to the Roman cause took note of a man who had any ability as politician or could dominate the populace, and sent them one after another to Epurius to his son or various excuses. Occasionally however he would quietly assassinate them instead. A certain Aristarchus who was among the noblest of the Tarentines and was a most persuasive speaker, he made his bosom friend to the end that he should be suspected by the people of having the interests of Pyrrhus at heart. When however he saw that he still had the confidence of the multitude he gave him an errand to Epurius. Aristarchus not daring to dispute his behest, set sail but went to Rome.

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ασμο¹ ὅτι κυντικὸν τε τι τὰ Περραι κατ' ἑρε ποι-
τῆς χώρας καὶ ἐς λογὸν τοῖς προστάταις ἀφί-
10 κνίται· οἱ δὲ παρεσκευάσμεν ἡμεγίλιον καὶ
ὀδεύονν προκαταλαβεῖν τοῖς Ῥηγίονν, πρὶν τι
ῆι οὐ παθεῖν ἀρροῦντας ἔε το ῤασσομενῆ
χαλεπῶς ἄν² ἀντισχεῖν καὶ ἐμεγέ, τὰς κατα-
γνοῖν σφῶν οἱ ἔε ἐ, τὰς οἰκίαν ἐσπῆδῶσαιτεν
ἐφύκεινσαι πολλοῖς πλην ολιγῶν οὐκ ο Δεκίον
καλεσσας ἐπὶ δε πνοι ἔσφαξεν. V. 21 | 18.

11 Ὅτι ο Δεκίος ὁ φρ³ ἐ ἀρχος τοῖς Ῥηγίονν ἀπο-
σφίξας φίλια⁴ πρὸς Μαρμερτίονν, ἔσπεισάτο
ῤυμίζων αὐτοὺς ἐκ τοῦ ῤμοιστροπυῦ των τολμη-
μάτων πιστοτάτων σφισι συμμάχων ἔσεσθαι, ἅτε
καὶ εὔε ῥως ὅτι σέχνοι των μετ' ῥοπτῶν ισχυρο-
τέραις ὦν τιεν ἀνιγκαις ὑπο τοῖ τῶν ῥμοίων τι
παρανομήσαι· τοῦ τε κατὰ ῤμους ἐταιρικοῦ κατ' ἐ
κατὰ γειος⁵ οἰκειον σονοσταται. M. 22 | 17.

12 Ὅτι διαβ⁶ ἄην ὑπ' αὐτῶν οἱ Ῥωμαῖοι χρόνον
τινὴ ἔσχον, μεχρὶ οὐ ἐπεξήλθον αὐτοῖς, πρὸς γὰρ
τὰ μίζω καὶ πρὸς τὰ μᾶλλον κατεπεύχοντα
ὁσχολῖαν ἄγοντες παρασμερὸς τισι αὐτὰ ποιεί-
σθαι ἔδοξα. M. 23 | 17.

13 Ὅτι οἱ Ῥωμαῖοι μαθόντες ἤξειν τον Περρον
κατ' ἔδσαν, ἐκεῖνοι τε αὐτον εἰσπολεμον εἶναι

Ζουανῶ 8, 3

1. Καὶ τοιαῦτα μὲν ο Περραι τοῖς Ἰαπραντίονν
ἔποιε· οἱ δ' ἐν τη Ῥώμῃ κατ' ἐπεισαν μαθόντες τον
Περρον ἐλθόντα εἰς Ἰαπραντὰ τῶ τε ἐκπεπο-

αὐτῆς V. 21 κατ' ἑρε M. 22 ὁ δ' ἐν ῥώμῃ ἐν 23.

BOOK IX.

been assigned to the role that a portion of Pyrrhus' fleet had anchored off the coast, having come for a conference with the traitors. Others who had been instructed assailed the latter, and shouted out that they must intercept the Reginians before they met with some harm—and that the traitors, ignorant of what was being done, would find it difficult to resist them. So soon rushed into their lodging-places, and others broke into the houses and slaughtered great numbers—but a few had been invited to dinner by Decius and were slain there.

Decius, the commander of the garrison after slaying the Reginians, ratified friendship with the Tarentines, thinking that the similar nature of their outrages would render them most trustworthy allies. He was well aware that a great many men find the ties resulting from some common transgression stronger to unite them than the obligations of lawful association or the bonds of kinship.

The Romans suffered some reproach from them for a while and said that as they took the field against them. For while they were busied with concerns that were greater and more urgent they gave the impression that they regarded this affair as of slight moment.

The Romans, on learning that Pyrrhus was coming, were overcome with fear since they had heard

Zenarch 8, 3

3 Such was the behaviour of Pyrrhus toward the Tarentines. Those in Rome learning that Pyrrhus had come to Tarentum were overcome with fear,

THE ROMAN HISTORY

μὴν ἴτε καὶ εὐαμὴν πολλήν καὶ ἡνανταγώνιστον
ἔχει οἷσι ποιεῖσθαι περὶ τε τῶν γνωστων
σέβει καὶ περὶ τοῖς ὅσα πλείστου ἔστων μαλιστα
θρῆσθαι οἷς πυνθαιόμενοι Μ. ρ. γ. 17

Ζοπαρτα 8, 2.

λεωσθαι τα ἐν τῇ Ἰταλίᾳ αἰτῶν καὶ τῷ θρῆ
λεωσθαι καὶ ἐπὶ τῷ ἐπιτελεῖν τε τυγχάνει καὶ
εὐαμὴν ἔχει ἡνανταγώνιστον στρατηγῶν τε
οἷς κατελεροὶ καὶ χιτῶνα ἡμῶν φθοίρου
τε καὶ τὰς συμπαγῆς πολέας ὁπότεροι, ἵνα μὴ
καὶ ἐκεῖ αὐτοὶ καὶ τῆς προαίσθησιν
νεώτεροισιν τοῖς πρώτοις αὐτοῖς ἐκλασάν καὶ
τις οἱ Πρωτοεστίνων ἐν τῇ Ῥώμῃ ἀχθῆναι
πρὶν εὐαμὴν ἔχειν ἐν τῷ θῆσθαι ἐπὶ φιλακῇ
ἐν τῷ θῆσθαι καὶ τὰ πρὶν ἐκ τῶν χρησμάτων
ἐκπεπλῶται ἐχθρῶν γὰρ αὐτοῖς τότε ὅτι
τῶν τῶν Ῥωμαίων καὶ ἔξω θῆσθαι καὶ
οἱ μετὰ χρησμάτων ἐν τοῖς ἀπὸ τῆς ἐκείνου οἱ με
ἀπώλονται.

Οἱ ἄλλοι οὖν ἐν λαοικίον ἐπὶ τῶν Περρῶν καὶ
τοῖς Ἰταλικοῖς καὶ τοῖς ἄλλοις οἷς σὺ
αὐτοῖς ἀπὸ ἀλλήλων καὶ τὴν καὶ ἐν τῷ ἄσπερ τοῖς
συνεπόμενον καὶ ἐκ τῶν οἷς λαοικίον εἶθι
ἐκπεπλῶται ἵνα τὸ πρῶτον τῶν πρὶν τῶν
ἐκείνου πρὶν τῶν καὶ ἐν Περρῶν ἀπὸ τῶν
ἑλπίων ἐκ τῶν ἀπὸ τῶν ἐκ τῶν οἷς ἐκ τῶν
πρὶν τῶν πρὶν τῶν καὶ ἐκ τῶν οἷς ἐκ τῶν
τῶν λαοικίων εἶθι ἐκ τῶν οἷς ἐκ τῶν οἷς
ἐκ τῶν οἷς ἐκ τῶν οἷς ἐκ τῶν οἷς ἐκ τῶν οἷς
ἐκ τῶν οἷς ἐκ τῶν οἷς ἐκ τῶν οἷς ἐκ τῶν οἷς

1. ἡμῶν καὶ τῶν ἡμῶν καὶ τῶν ἡμῶν

2. τῶν οἷς ἐκ τῶν οἷς ἐκ τῶν οἷς

BOOK IX

that he was a great warrior himself and had a large and dress army just the sort of report I want. They always come to know that ring about persons known to the law who live at a very great distance.

Zakharov N. S.

because the Italy rates had been set at unity with the franc, because it was the only report that he was a great warrior and had a great army. So they proceeded to elect someone and to elect him, and so the great gathering was the assembly of the people that day, and they knew that they were going to be put in the hands of the people. A hundred of them from Prague were brought to home, ate one themselves and threw out the treasure for all keeping. But they a certain one he was called out, saying that for an order he told the people that they could keep the Italian treasury. He said that he would not do this way, but the only one that he

As soon as the news was made public against the
the families and the rest of the country, the
part of the army was received in the city. The
a strong and set out on their journey. The
to carry on the war as before. The
to the country. He hoped to find a Pyrenean
with the very men whom the king had thought to
be a good thing. There was a great deal of
in troops. In the case of a victory in some
strong strategic point in the frontier, the
and to the king a great deal of money to
be paid from giving and to his opponents.

А. И. Мухоморов

Зона № 8, 8.

[illegible]

BOOK IX

Zonaras B. II.

PERRIS on seeing Larcus's approach at forth before the latter arrived said as follows: "I am glad and was desirous of seeing another who was like Larcus himself." And he sent a hasty letter to Larcus with the purpose of receiving him. The contents were as follows: "King Pyrrhus the Epeirus, thinking I learn that you are raising an army against Epirus, has sent it away there and come to me yourself with all his students. But I will judge between you; if you have a charge to bring against each other and I will support the party which I shall see is willing to do justice. I have written to you in reply to Perris."

Young men, then, Perris to be perfectly ready when you set yourself to judge between the parties and as he is rendering us an account of your coming over to Italy with him I will come thither with my whole army and will exact the proper recompense both from the Epeirians and from you. What can I say for myself, the player, when I can stand trial in the courts? May our augurers!"

After sending this reply he hurried on and pitched camp at a place where the river which flows through that district was between him and the enemy. Having spent some time he sawed through the trees and after taking them he drew out his main force. That number he sent them back. Perris admired at this warlike conduct as if fighting were so much to be done. And as he had been and as he had been looking to the king's army, the Romans were they believed in the fact and Larcus, so took this opportunity to overtake and was eager to give battle. But as the king could become terrified at the reputation of Pyrrhus and because

- 14 ἡδύνατον γάρ ἐστι, μήτε ἐν τοῖς αὐτοῖς ἦθεσι
 τεθραμμένους τινάς, μήτε τῶν αὐτῶν ἐπιθυμοῦν-
 τας, μήτε τὰ αὐτὰ καλὰ καὶ αἰσχροὶ νομίζοντας
 εἶναι φίλους ποτε ἡλλήλοις γενεσθαι - *Max Conf*
Flor f 34^r (M p 537)
- 15 "Ὅτι ἢ τε φιλοπῖμα καὶ ἢ ἀπιστία αἰ τοῖς
 τυραννοῖς συνεσθιν, ἐξ ὧν ἀναγκη μὴδέια αὐτοῖς
 ἀκριβη φίλον ἔχειν ἀπιστούμενος τε γὰρ καὶ φθο-
 ρουμένους τις οὐδένα ἂν καθαρῶς ἀγαπήσειε προς
 δ' ἔτι καὶ ἢ τῶν τροπῶν ομοιότης ἢ τε τοῖ βίον
 ἰσότης καὶ το τὰ αὐτὰ τισι καὶ σφιδερα καὶ σω-
 τήρια εἶναι καὶ ἀληθεῖς καὶ βεβαίους φίλους" μόνα
 πο. ει. ὅπου δ' αἱ τούτων τι ἐνδεσησθ, προσποιηταν
 μεν τι³ σχῆμα ἑταιρίας οραται, ἔρμα δ' οὐδεν
 αὐτῆς ἐχέγγιον εἰρσκεται - *M 91 (p. 171) παρ (πα*
θηνα & lectiona) Max Conf Flor f 34 M p. 537)
- 16 "(ὅτι στρατηγὰ αἱ μετ καὶ δυναμεις ἀξιοχρεως
 λαβη, πλείστον καὶ προς σωτηριαν σφῶν καὶ προς
 ἐπικρατησιν φερεῖ αὐτῇ δε καθ' ἑαυτην οὐδενος ἐν
 μέρει ἐστιν⁴ οὐδὲ γὰρ οὐδ' ἄλλη τις τέχνη χωρὶς
 τῷ συμπραξαστων καὶ συνδίοικησύντων αὐτῇ
 ἰσχύει - *M 91 (p. 17)*

Zonaras 8, 2.

ἐλεφάντας ἐκτεπληγμένους, συγκαλέσας αὐτοὺς
 πολλὰ προς θυρσος παρακαλοῦντα ἐδιμηνόμηνσε,
 καὶ παρεσκευάζετο καὶ ἤκουσι τῷ Πύρρῳ συμ-

καλὰ καὶ α σγρά B α σγρά καὶ καλὰ A = βεβαίους φίλους
 Bk μέγα. παρ φ. αλλοι. παρ Bk βεβαίους φίλους + παρ² τ. Bk
 τ. παρ. παρ. παρ Bk⁴ ἰσχυρῶς. Bk² τ. Bk
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BOOK IX

For it is impossible that persons not brought up under the same institutions, or filled with the same ambitions, or accustomed to regard the same things as noble or base, should ever become friends with one another.¹

Ambition and distrust are ever the associates of tyrants, and so it is inevitable that these should possess no real friend. A man who is distrusted and envied could not love any one sincerely. Moreover, a similarity of habits and a like station in life and the fact that the same objects are disastrous and beneficial to persons are the only forces that can create true, firm friendships. Wherever any one of these conditions is lacking you see a fictitious appearance of comradeship, but find it to be without secure support.

Generouship if it be assisted by respectable forces, contributes greatly both to their preservation and to their victory, but by itself is worth nothing. Nor is there any other profession that avails aught without persons to cooperate and to aid in its administration.

Zonaras 8, 2.

of the elephants, he called them together and delivered a speech containing many exhortations to courage, then he easily prepared to join issue with Pyrrhus, willing or unwilling. The latter had no

Notes 14, 15, and 16 may be from the speech made by Laevinus to the soldiers.

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[illegible]

BOOK IX

When Megacles was dead and Pyrrhus had cast off

CHAPTER 7

heart to fight but in order to lead a surprise attack fearing the Romans he also in person addressed the troops exhorting them to battle. Laevius tried to cross the river opposite the camp but was prevented. Retiring therefore he found it remained in position with the cavalry but sent the cavalry off orders to or a circular to expedite as well as to march along some distance and then to cross the stream. In this way the cavalry assailed the enemy unexpectedly in the rear with Laevius in the midst of the troops cutting across the river and took part in the battle. Pyrrhus came to the aid of his own men who were in flight but lost his horse by a wound and they conveyed him to safety. Then with the one side repulsed and the other severely defeated the situation became altered. Pyrrhus became aware of this and gave his command which was more striking than that of the rest to Megacles leading him past the camp and about in all directions so that in the belief that the king was near his opponents might be surprised with fear and all were with courage. After this he put on the dress of a private soldier and came before the Romans with his little army except for the elephants and by bringing assistance to his troops whenever they were in trouble showed their greatness. At first then for a large part of the day they fought evenly but when a man killed Megacles thinking he had killed Pyrrhus and treating his appearance in the name of the rest the Romans gained strength and their opponents began to give way. Pyrrhus

Π ἄρροι τοι πῖλον ἰππορριψαίτος κε το ἐναντίον
 ἡ μάχη περίεσθη τοῖς μὲν γὰρ ἡ σωτηρία αὐτοῦ
 πάλι πλείων ἐκ τοῦ παρὰ τὴν ἐλπίδα σφῶν αὐτοῦ
 περιεῖναι ἢ εἰ μὴδ' ἄρχῃ τεθνήσκαι κτερομιστο
 θάρσος ἐνεποίησεν, οἱ δὲ ἀπατηθέντες δευτέρου
 οὐκ ἔτι προθυμοὶ ἔσχατοι κολησθέντες τε αὐτῶν
 τὸ μίτην θάρσυσαι καὶ ἐκ τῆς δὲ' οὐ γοι μετα-
 βολῆς σφῶν ἐς τὴν του χειρὸς δοκῆσιν αὐτῶ
 ὕστερον ποτε αὐτοὺς φθάσειν εὐέλπιδες
 M. 93 (p. 171).

Παρατήρησις

ἐνίσταται γινέσθαι δὲ ὁ Περρὸς ὁ γινόμενος τὸν
 πῖλον ἀπερμάξῃ καὶ ἡ μάχη τῇ κεφαλῇ περὶ
 καὶ εἰς τοὐναντίον περίεσθη, ἡ μάχη ἴσως δὲ
 ταῦτο ὁ Λαοκίριος καὶ περὶ ἔχον ἐνέδρευοντες
 πρὸς τὴν μάχην ἔκτου, κατὰ τούτοις προσπίπτει
 αὐτοῖς τοῖς πολεμικοῖς ἐκτελεῖται πρὸς τοῦτο οἱ
 ἀντιστρατήγῳ Περρῷ τὸ σῆμα οἱ τεὶ ἐλπίδας
 ἔρει ἐνθα ἔκ τε τῆς οὐ θηλικίας ἡμῶν ἀλλοκαυτοῦ
 οἰσῆς καὶ τῆς βίον φημιώσας καὶ ἐκ τοῦ τοῦ
 ὑπὸν πατιγῶν ὅν οἱ ἐπιβεβηκότες ἐπὶ αὐτῶν
 τοῖς πύργου φέρονται, αὐτοὶ τε οἱ Ῥωμαῖοι
 ἐξεπληγῆσθαι, καὶ οἱ σφῶν ἰπποὶ ἐκταραχθέντες
 οἱ μὲν ἰπποσυνεμῶν τοῦ ἀναστῆναι, ὁ δὲ καὶ
 φέροντες ἐφείγον ἀπὸ μὲν οὖν ἐκ τούτων το
 Ῥωμαῖον ἐπὶ πρὸ στήμαμα καὶ φέροντες
 αὐτοὺς οἱ μὲν παρὰ τῶν αὐτῶν πύργους ἀνδρῶν
 τοῖς ἐπὶ τῶν ἐλπίσιν ἢ ἐκ καὶ παρ αὐτῶν τῶν
 ἀνδρῶν ταῖς πρὸς τῶν καὶ τοῖς κεραιῶν ἢ οὐδὲν
 φέροι τῶν πολλοῦ καὶ τοῖς πασι εἰ οἱ μὲν
 κατηλύον συμπάτουμενοι καὶ οἱ πρὸς δὲ ἐφ
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BOOK IX

his cap, the battle took an opposite turn. The one side was fired with much greater boldness as a result of his safety and the fact that he had survived contrary to their fears than if the idea had never gained ground that he was dead. The other side deceived a second time had no longer any zeal left but since they had been once more cut short in their premature encouragement and because of the sudden change in their feelings to the expectation of disaster they had no hope that he might ever perish after that

Zonarus 8, 3,

Noting what was taking place, cast off his cap and went about with his head bare, and the battle took an opposite turn. Seeing this Laevinus, who had however been hiding somewhere outside the battle ordered them to attack the enemy in the rear. As a counter move to this Pyrrhus raised the signal for the elephants. Then indeed at the sight of the animals which was out of all common experience at their frog like trumpeting and also at the clatter of arms which their riders made seated in the towers both the Romans themselves were panic stricken and the horses became terrified and bolted either shaking off their riders or bearing them away. Dismounted at this the Roman army was turned to flight and in their rout some soldiers were slain by the men in the towers or the elephants backs and others by the beasts themselves which destroyed many with their trunks and tusks or to the hind crushed and trampled under foot as many more. The cavalry, following after slew many and

14. ὅτι σιγχαίρουτων τινῶν τῷ Περρῷ τῆς νίκης, τὴν μὲν δοξάν τοις ἔργοις ἐδέχετο, εἰ δὲ ὅη καὶ αὐθιγὰ ποτε ὑμῶς κρατῆσαι ἀπολείσθαι εἶπεν καὶ τοίτῃ τ' αὐτοὶ φερούμενον ἔστιν, καὶ ὅτι τοὺς Ῥωμαίους καὶ τοὶ νικηθέντας ἐβαιομασε καὶ προέκρινε τῶν ἑαυτοῦ στρατιωτῶν, εἰπων ὅτι τὴν οἰκουμένην ἢν ἦδη πᾶσαι ἐχειρώσαμεν, εἰ Ῥωμαίων ἐβασίλευον. M. 94. 171
15. ὅτι Περρὸς λαμπρὸς τε ἐπὶ τῇ νικῇ ἦν καὶ ὄνομα ἀπ' αὐτῆς, μέγα ἔσχει, ὥστε πολλοὺς μὲν τῶν ἐκ τοῦ μέσου καθήμενων προσχωρήσαι, οἱ πάντας δὲ τοὺς περιθρονωμένους τοὺς συμμειχρῶν ἀφαιεῖσθαι, οἱ μὴ οὔτε ἐμφανῆ ὑπεναντιοῦνται ἡσάτω οἷτ' αἱ παντελῶς τὴν ἰταψίαν ἀπεκρῶ-

Zeus 8, 3.

επομενοι πολλοὺς ἐφθαιρεῖν, οὐς αἱ νικηθεῖσθαι, εἰ μὴ ἐλεφας τρωῖν αὐτῶν τε ἐσφιδάξεν ἐκ τοῦ τριμήνου καὶ ὁ ἄλλος πρὸς τὰς ἐκεῖνοι βούς ἐσφιδάσθητο. εἰς τούτο γὰρ ὁ Περρὸς ἐπέσχε τῆς ἐνδοξίας, καὶ οὕτως οἱ Ῥωμαῖοι ἐβαιομασε ἐν τῇ πασῶν εἰς ἅπασαν ἀπὸ λαοῦν καὶ ἐπ' αὐτῶν σαρ πολλοὺς καὶ ἐκ τῶν Περρῶν στρατιωτῶν καὶ τοὺς Ῥωμαίων πεπρωκασιν ὥστε σιγχαίρου τῆς αὐτῆς τῆς νίκης τῶν Ῥωμαίων καὶ αὐθιγὰ ποτε ἐκρούσθαι εἶπεν 'κρατῆσαι, ἵπολινεβα' τῶν μετῶν Ῥωμαίων καὶ νικηθέντας ἐβαιομασε, εἰπων ὅτι οἰκουμένην ἢν πᾶσαν ἐχειρώσαμεν, εἰ Ῥωμαίων ἐβασίλευον.

ὁ μὲν οὖν Περρὸς ἐπὶ τῇ νικῇ μέγα ἔσχει ὄνομα, καὶ πολλοὶ αὐτῶν προσχωρήσαντες οἱ τε

BOOK IX

When some men congratulated Pyrrhus on his victory, he accepted the glory of the exploit but said that if he should ever conquer again in like fashion, it would be his ruin. Besides this story, it is also told of him that he admired the Romans even in their defeat and judged them superior to his own soldiers, declaring 'I should already have mastered the whole inhabited world were I king of the Romans.'

Pyrrhus became famous for his victory and acquired a great reputation from it, to such an extent that many who had been remaining neutral came over to his side and all the allies who had been watching the turn of events joined him. He did not openly display anger towards them nor did he entirely conceal

Zonaras 8, 3

not one indeed would have been left had not an elephant been wounded, and not only gone to straggling itself as a result of the wound, but also by its trampling thrown the rest into confusion. This restrained Pyrrhus from pursuit and the Romans thus managed to cross the river and make their escape into an Apulian city. Many of Pyrrhus' soldiers and officers alike fell, so that when some men congratulated him on his victory he said 'If we ever conquer again in like fashion, it will be our ruin.' The Romans however he admired even in their defeat declaring 'I should have mastered the whole inhabited world were I king of the Romans.'

Pyrrhus accordingly acquired a great reputation for his victory and many came over to his side and the allies also espoused his cause. These men rebuked

ψατο, ἀλλ' ὕλγα σφισιν ἐπὶ τῇ διαμέλλησει
ἐπιτιμησας ἄλλως φιλοφρονῶς ἐδεξάτο· καί
γαρ ἔκ τε τοῦ σφοδρὰ αὐτοῖς ἐγκεισθαι εἶδισε
μὴ καὶ ἐς φανέραν αὐτοὺς ἄλλοτριωσιν προ-
21 ἀγίγη,¹ καὶ ἐκ τοῦ μῆδεν ἐνδειξασθαι εὐμισε
ἦτοι καταγιωσθησεσθαι ὑπ' αὐτῶν εἰηθείαν ὥς
οἱ συνεῖς ὦν ἐπραξαν, ἢ καὶ ὑποπτευθήσεσθαι
αργῇ κρυφαίαν ἔχειν, καὶ ἀπ' αὐτῶν ἡ² κατα-
φρονήσει ἢ μισὸς προεπιβουλήν τε ἐς αὐτοί.
ὅπως μὴ προτιπῶσι τι ἐγγενησεσθαί σφισι
προσέδοκῃσε δι' οὖν ταῖτα πραῶς τε αὐτοῖς
διελεχθῆ καὶ τῶν σκυλῶν τινα ἔδωκεν Μ. 35
(p. 173).

22 Ὅτι Περρὸς τοὺς τῶν Ῥωμαίων αἰχμαλωτῶν
συχνούς οὕτως το μὲν πρῶτον πείσαι ἐπεχειρήσεν
ἐπὶ τὴν Ῥωμὴν συστρατεῦσαι, ὡς δὲ οὐκ ἴθε-
λησαν, ἰσχυρῶς ἐθεραπευσε, μετὲ δισσας τινὰ
μὴτ' ἄλλο τι κακὸν ἐβίβας ὥς καὶ προῖκα αὐτοὺς
ἀποδώσων καὶ ἡμαχέι δι' αὐτῶν το ἄστι προσ-
ποιησόμενος V. 27 (p. 174).

24 Ὅτι οἱ Ῥωμαῖοι ἐν ἀπύρῳ γενόμενοι διὰ τοὺς
ἐλεφαίτας, ἅτε μηπωπότε τοιοῦτα θηρίον ἰδόντες,
τετὶ μεντοὶ θιγῆναι φ-σι· ἐνθιμωσόμενοι καὶ ὅτι

Ζουαῖα 8, 3.

συμμάχοι ἰφίκοντο πρὸς αὐτοὺς οἷς ὕλγα ἐπὶ
τιμῆσας διὰ τὴν μέλλησιν τῶν σκυλῶν μετεδωκεν

ἔλως ἐγκεισθαι ἐν τῇ καὶ ἐν τῇ το ἀπλετο το
ἀπλετο ἐπιστατορ ἰκ, προστάτορ Μ.

² ἢ ἀλλοῖον ἢ ἢ Περρὸν

BOOK IX

his suspicions he rebuked them somewhat for their delay, but otherwise received them kindly. The result of showing excessive rotation would be he feared their open estrangement while if he failed to reveal his real feelings at all, he thought that he should either be excused by them for his simplicity in not comprehending what they had meant or should be suspected of harbouring secret wrath. And such feelings would excite in them either contempt or hatred and would lead to a plot against him due to their desire to avenge injuries that they might suffer at his hands. For these reasons, then, he conversed affably with them and gave them some of the spoils.

Pyrrhus at first tried to persuade the Roman captives, who were many, to join with him in a campaign against Rome, but when they refused he treated them with the utmost consideration and did not put any of them in prison or punish them in any other way, his intention being to restore them voluntarily and through them to win over the city without a battle.

Although on account of the elephants a kind of beast that they had never before seen the Romans had fallen into dismay, nevertheless by reflecting on the mortal nature of the animals and the fact that no

Zonaras 8, 2.

somewhat on account of their tardiness, but gave them a share of the spoils.

θηριον ουδεν ανθρωποι κρειττον εστι, αλλα παντα
 δι παττειν, ει και με κατ' σχον ταϊς γοῖν σοφιας
 σφοδ' ελαττοταται εθαρσοιεν. Μ^α 16 (p. 173)

- Δ. Ὅτι και οἱ στρατιῶται οἱ τῆ Πύλρου, οἱ τε^β
 οἰκοῦντες και οἱ σιμμάχοι δεινῶς πρὸς τας αρ-
 παγας ως και ετοιμοὺς και ακινδόνους σφισιν
 οὔσας ηπειγοῦτο. Μ^α 16 (p. 172)

- Δ. Ὅτι οἱ ἑπιπρώται την φίλιαν ἀγαπηκτῆσαι
 ὅτι ἐπὶ μεγαλαῖς δι. τισιν ἐλπίσιν στρατευσαντες
 οὐδὲν ἔξω πραγμάτων² εἶχον, ἐλιμνησαντο, και
 πανν γε ἐν καιρῷ τοῦτο¹ τοῖς Ῥωμαίοις ἐγενετο
 συνσταμένοι γὰρ πρὸς αὐτον οἱ την Ἰταλίαν
 ἀπο³ ὄντες ἀρεκυθησαν ἐξ ἴσου τα τῶν σιμμάχων
 και τα⁴ τῶν πολεμίων πρῶτοντας αὐτοῖς οὐδὲν
 τεύε τα γὰρ ἔργα αὐτοῦ μᾶλλον ἢ τας υποσχίσεις
 ἐσκυπουν. Μ^α 16 (p. 172)

Isaia 40 v. 4

1. Ο), δ' ἐν τῇ Ῥώμῃ ἔλθῃσαι μετ' ἐπὶ τῇ ἡττῇ
 τῷ δὲ γε Ἀποινίῳ στρατεῖμα ἐπεμψαν και τοῖ
 Ἰππεριεῖν ἐκ τῶν Ἰερσηνῶν μετεπεμψαντο, και
 την πάλιν οἰα φιλακίαν ποιησαντο πινθάνομενοι
 ἐπ' αὐτῇ τοῖς Ἰερσην ἐπεμψέσθαι. 2. μιντοῖς Ἀπ-
 οινίῳς τοῖς οἰκεῖσι, τε τραιματίας ἐξήκεσανμένοις,
 και τοὺς σκεδασθῆντας σιμμάχων ἴσοι, και τῶν
 ἐκ Ῥώμης περφόρεσθαι ἀφ' ὧν κενῶν τοῖς Ἰερσοῖς
 παρεπόμενος ἐλπεε και την Καπυην μὴθω ελεῖν
 γαλιν μέντοι προκατελαβε και ἐφιλοξείη ἀμαρτων
 3. ἐκεῖ οὗ οἱ Ἰερσοῖς ἐπὶ τῇ Νεαπολιν ὄρμησεν
 ως ὁ οἶδε οὐδ' ἐν αὐτῇ ὀρᾶσαι ἄχυντε σπευδῶν

¹ ἀποττοτα Μ^α 16, 172. ² ἀποττοτα Μ^α 16, 172. ³ ἀποττοτα Μ^α 16, 172. ⁴ ἀποττοτα Μ^α 16, 172.

BOOK IX

animal is superior to man, but that all of them in every way show inferiority (if not as regards strength at least in respect of intelligence) they began to take heart.

The soldiers of Pyrrhus moreover, with his native followers, and the allies showed tremendous eagerness for the powder, when seemed to be ready before them and to be free from danger.

The Epirotes displeased because they were getting nothing but trouble after entering upon the campaign in such high hopes, ravaged the territory of their friends. And this happened very opportunely for the Romans, inasmuch as the inhabitants of Italy who had been on the point of joining themselves with him, on seeing that he treated and ravaged the possessions of allies and friends alike, drew back, for they considered his acts rather than his promises.

Zottarda 8. 4.

4 The men of Rome were grieved at their defeat, but sent an army to Laevinus and they summoned Tiberius from Etruria and put the city under guard when they came. At Pyrrhus was hastening against it. And Laevinus as soon as he had cured his wounded soldiers and ordered those sent home and had also received the reinforcements from Rome for war, on the track of Pyrrhus and harassed him. Finding out that the king was eager to capture Capua he occupied it at once and guarded it. Disappointed there, Pyrrhus set out for Scapua. But unable to accomplish anything at this place either and being in haste to occupy Rome he passed

+ 7841 + 2111 = 9952

Σ Ὅτι οὐ Περσὶς ἐφ' ἡγήθη μὴ καὶ παταχθεὶς ὑπὸ
 τῶν Ῥωμαίων ἐν χωρίοις ἀγνωστοῖς ἀποληφθῆ-
 χαίτων ὁ ἐπὶ τούτῳ τῶν σιμμείων αἰταῖ
 φησὶν ὅτι σφισιν ὅτι σαφὴν ἐξ αὐτῆς τῆς χω-
 ραὶς ἡμῶν ὅσον τῶν Ῥωμαίων εἰσφέρουσι· ἡ μὲν
 γὰρ ἐκείνη ἐπ' αὐτῶν καὶ ἐν ὄρεα παντοσάτα καὶ
 ἀμπέλους καὶ γαστρίας κατ' ἀσκήσεις τε τῶν
 ἀγῶν πολυτελείας ἔχει, τὰ δὲ δὴ τῶν εἰσφε-
 ρῶν οὕτω πεπορεύεσθαι ὥστε μὴ εἰ κατὰ κρήνη
 ποταμὸν γινώσκεισθαι. Μ. 173

Δ Ὅτι οὐ αὐτοὺς ἐπειρή γε ἀναχωροῦντι αὐτῶν το
 στρατεία τοῖς Λικουίνοις· πολλὰ πλεον τοῖς
 προσθεῖς εἶδεν,¹ ὅτε καὶ εἶφη δίκην τῶν στρατοπέδων
 τῶν Ῥωμαίων κοπτομένα ἀναφύεσθαι· οἱ μὲντοι
 παρὰ τοῦ ἥττον² ἐθάρσυναν· ἀλλ' ἀντιπαρε-
 τίξατο μὲν οὐκ ἐμαχεσάτο δὲ. Μ. 174

Ζωήτα 3, 4.

τιν Ῥωμην καταλαβεῖν καὶ εἰς τὴν Τυρσηνίδος
 παρὰ τῶν κείνων προσλαβὼν ἔπει εἰσφέρειν
 αὐτῶν τε τοῖς Ῥωμαίοις ἐμολογίας πεπονημένους
 καὶ τοῖς Ἰλλυριοῖς αὐτῶν αἰτεί, σπουδὰς τὸν τε
 λαόν τε ἐφεικόμενον, ἐφελκυσθῆ μὴ ὑπ' αὐτῶν
 παταχθεῖν ἐν χαίροις ἀγνωστοῖς ἀποληφθῆ, καὶ
 περιετρεῖσθαι οἱ πρότερον ἦσαν, ὡς δὲ ἀναχωροῦντι
 καὶ γενομένοι περὶ ἑκταταίας εἰς λαόν τε ἔπει
 φέει· καὶ τὸ στρατεία αὐτῶν πολλὰ πλεον τοῖς
 προσθεῖς ἦν· ὅτε καὶ εἶφη δίκην τῶν στρατοπέδων
 Ῥωμαίων κοπτομένα ἀναφύεσθαι· καὶ ἀντιπαρε-
 τίξατο μὲν, οὐκ ἐμαχεσάτο δὲ ὅτε ἐκείνουσε καὶ

καταλαβεῖν λαόν τε καὶ λαόν τε καὶ λαόν τε καὶ λαόν τε
 λαόν τε καὶ λαόν τε καὶ λαόν τε καὶ λαόν τε

BOOK IX

Pyrhus became afraid of being cut off on all sides by the Romans while he was in unfamiliar regions. When his allies showed displeasure at this, he told them that he could see clearly from the country itself what a difference there was between them and the Romans. The subject territory of the latter had all kind of trees, vineyards, and level fields and expensive farm fixtures, whereas the districts of his own friends had been pillaged to such an extent that it was impossible to tell whether they had ever been settled.

The same man, when upon his retreat he beheld the army of Laevinus much larger than it had been before, declared that the Roman legions when cut to pieces grew whole again, hydra-fashion. This did not however cause him to lose courage, but he in turn arrayed his forces though he did not join battle.

Zonaras 9, 4.

ex through Etruria with the object of winning the people there over to his cause. Upon learning however that they had made a treaty with the Romans and that Tiberius was moving to meet him while Laevinus was digging his footsteps, he became afraid of being cut off on all sides by them while he was in unfamiliar regions, and he advanced no farther. When now as he was retreating and had reached the vicinity of Campania, Laevinus confronted him with an army much larger than it had been before, he declared that the Roman legions when cut to pieces grew whole again hydra-fashion. And he at last arrayed his forces, though he did not join battle. In order

ably lost the manuscript. * Hence Hk., 4pays Ms.

* aaa added by Hk.

20 Ὅτι ὁ Περρὸς πικρὸν ὑπὲρ τῶν αἰχμαλώτων ἄλλους τε ἀπὶ τοὺς Φαβρίκιον προστατεῖαι πειθόμενος, φρουρὰν τε σφίσι πρὸς τὴν μεθυσίαν μὴ καὶ βιβαῖν τι ὑποτιῶν Ἰακωβίτιων παύσιν, ἐπέμψεν καὶ μετὰ τοῦτο ἀπὸ ἐπιεικτέρας ἕως τε τῆς πύλης αὐτοὺς εἰσαγαγὼν καὶ ἐξένισε λαμπροὺς καὶ τὰ ἅλα ἐξεξίστατο, ἐλπίσας σπονδῶν τε δεῖσθαι καὶ ὁμιλοῦναι ὅαν ἠττηθέντας εἶκος εἶναι ποιησέσθαι. 1. 37.

31 Ὅτι τοῦ Φαβρίκιου αὐτοῦ τοῦτο μόνον εἶποντος, ὅτι Ῥωμαῖοι ἡμᾶς ἐπέμψαν τοὺς τε εὐλόμετους ἐν τῇ μάχῃ κομισμένους καὶ λιτράωντ' αὐτίον ὑποδύσαντας ὅσα αἱ ἀμφοτέροις ἡμῖν σιμβῇ, διηγορήθη τε ὅτι μὴ περὶ τῆς εἰρήνης πρεσβεῖται ἐφίκα μετασπῆσιν αὐτοὺς εἶποι.

Ζηκίας 8, 4.

καταπληξῶν προτὶν σιμυλοκῇ τοῖς Ῥωμαίοις τοῖς ἐαυτοῦ στρατοῦς τὰς ὑπὲρ τοῖς ὀφθαλμοῖς πλεῖστον ἐκδύσαντες καὶ τοῖς σάλτιγας καὶ τοῖς εὐλόμετους σιμυλοκῇ, ἐπειδὴ κακεῖ οἱ πολλοὶ μείζον' αὐτεδύσαντες ὡς ἐκπλαγῆναι τοὺς τοῦ Περρὸς, οἱ καὶ ἠθέλησε σιμυλοκῇ, ἀλλ' ὅς τις δούσης ῥῶν ἐπαυγῆται καὶ ἀφίκετο ἐν Γίραιτα ἐνθάδε πρεσβεῖς τοῦ Ῥωμαίων ὑπὲρ τῶν αἰχμαλώτων ἐφίκατο ἕλκε τε καὶ οὐ Φαβρίκιος οὐ φλοῖμας ἐξένισε καὶ ἐξεξίστατο ἐλπίσας αὐτοὺς σπείσασθαι καὶ ὁμιλοῦναι ὡς ἠττημένοι, ποιησέσθαι τοῖς Ἰακωβίταις τοὺς εὐλόμετους ἐν τῇ μάχῃ κομισσέσθαι αὐτοὺς, τῶν ἐπὶ λιτράων τοῖς ἀμφοῖν σιμυλοκῇ οὐκ ὀρθῶς ὅτι μὴ καὶ περὶ τῆς εἰρήνης πρεσβεῖται ἐφίκα, καὶ ἐνθα μετὰ τοῖς φίλοις εἶπεν.

BOOK IX

Pyrrhus when he learned that Fabricius and other envoys were approaching to treat on behalf of the captives, not only sent a guard for them as far as the border to the end that they should suffer no violence at the hands of the Latinites but also went to meet them later escorted them into the city, entertained them splendidly and honoured them in other ways, expecting that they would ask for a truce and make such terms as became those who had been defeated.

Fabricius merely made this statement. The Romans have sent us to get back the men captured in battle and to pay ransoms for them of such size as shall be agreed upon by both of us. In response Pyrrhus was quite disabused because the envoy did not say that he was commissioned to treat about

Zonaras II. 4

to terrify the Romans he had ordered his own soldiers before joining battle to strike their shields with their spears and utter a shout when the trumpeters and the drums raised a united blast. But when the other side raised a much greater shout actually terrifying the followers of Pyrrhus he no longer cared to come to close quarters but retired as if he found the omens bad. And at once sent Fabricius to treat on behalf of the captives. These men entertained lavishly and showed them honour, expecting that they would conclude a truce and make terms now they were defeated. But Fabricius asked that he might get back the men captured in battle or at least a ransom would be satisfactory to both. Thereupon Pyrrhus quite disabused because the envoy did not say that he was commissioned to treat about peace also, took

λευετο μετὰ τῶν φίλων ὥνπερ εἰώθει το μὲν τι
 καὶ περὶ τῆς ἀνταποδοσεως τῶν αἰχμαλωτων το
 δε δὴ πλείστοι περὶ τε τοῦ πολέμου καὶ περὶ τῆς
 διαχειρ σεως αὐτοῦ εἴτε κατὰ το ισχυρον εἴτε καὶ
 ἄλλως πως αὐταν . 1 M 111 : 17

- 31 . μεταχειρίσασθαι ἢ μάχας καὶ πηρα
 ταξεις ἀσταθμητους ἀναρρίψαι ὥστε πεισθεις ὦ
 Μιλων, εμοι καὶ τῷ παλαῶ λογῳ, μηδε ἐς ἄλλο
 τι βιά μάλλον ἢ σοφία ὅπου γε καὶ ἐνδεχεται
 χρηση ἔπει Πυρρος γε πάντα τὰ πρακτια οἱ
 ἀκριβῶς οἶδε κα ουδεν αὐτων δεῖται παρ' ἡμῶν
 μαθειν" ταῦτ' εἶπε, καὶ πάντες ὁμογνωμοιες
 εγενοιτο, καὶ μιλισθ' ὅτι ἐκ μὲν τούτων οὔτε
 ζημιωθήσεσθαι τι οὔτε κινδυνευσειν, ἐκ δὲ τῶν
 32 ἑτεροι ἐκτερον πεισεσθαι ἐμελλον. καὶ ο

Ζοπαρτα B. 4.

λευετο ως εἰώθει περὶ τῆς τῶν αἰχμαλωτων ἀπο
 δοσεως καὶ περὶ το πολέμου καὶ ὥπως τούτοι
 μεταχειρισηται . ο μὲν οἱ Μ.λων μητε τας
 αἰχμαλωτους αποδοσθαι μητε σπεισασθαι συνε
 βουλευεν, ἀλλ ἡοι των Ῥωμαίων ηττημενων καὶ
 τα λοιπα πολέμου προσκατεργμασθαι , ο δὲ Κιν
 ρεας τουναντιον ἄπαι αὐτῷ συμβουλευε τους τε
 γιν αἰχμαλωτ υς προῖκα αποδοιται συνηρει καὶ
 πρισθειν εἰς Ῥωμην καὶ χρ. ματα περψαι τῆς
 εἰρηνης ἐνέκα καὶ σποιδῶν . οἱ τῇ γ.ωμῃ, καὶ οἱ
 λοιποι συνετιθειτο. οὕτω δὲ φρονων καὶ ο Πυρρος

Four pages are here wanting in the M. A Bk. 4. M.

BOOK IX

peace, and after removing them he took counsel with the friends who were usually his advisers, partly to be sure, about the return of the captives but chiefly about the war and its conduct whether energetically or in some other way it

"to damage or to run the risk of battles and combats, the outcome of which is doubtful. Do you therefore heed me Milo, and the ad proverb, and do not either on the present occasion or any other employ ~~v~~ ~~advice~~ rather than skill, at least when the latter is possible, for Pyrrhus knows precisely what he has to do and does not need to be enlightened by us regarding a single detail. By this speech of Cincas they were brought to a unanimous decision, particularly because this course entailed neither loss nor danger whereas the others were likely to involve both. And Pyrrhus being of

Zonaras 8, 4.

counsel privately with his friends as was his wont about the return of the captives, but also about the war and how he should conduct it. Milo advised neither returning the captives nor making a truce, but overcoming ~~v~~ remaining resistance. It was since the Romans were already defeated. Cincas, however, gave advice just the opposite of his. He approved of surrendering the captives without price and sending envoys and money to Rome for the purpose of obtaining an armistice at peace. In his opinion the rest also concurred, and Pyrrhus, too,

Πύρρος οὕτω φρονῶν εἶπε πρὸς τοὺς πρέσβεις "οὔτε προτερον ἐκὼν ὑμῖν, ὦ Ῥωμαῖοι, ἐπολέμησα, οὔτ' ἂν νῦν πολεμησάμι· φίλος τε γὰρ ἡμῖν¹ γενέσθαι περὶ ταύτας ποιοῦμαι, καὶ διὰ τοῦτο τοὺς τε αἰχμαλωτοὺς πάντας ἄνευ λύτρων ἀφίημι καὶ τὴν εἰρήνην σπένδομαι" καὶ ἰδίᾳ ταυτοὺς ἐθεραπεύεν, ὅπως μάλιστα μὲν τὰ ἑαυτοῦ ἀνθελωνται, εἰ δὲ μὴ, τὴν γε φιλίαν οἱ προτα-
μενσωσιν. M. 02 p. 173

- 33 Ὁ δὲ Πύρρος τοὺς τε ἄλλους προσηταίρισατο καὶ τῷ Φαβρίκιῳ διελέχθη ὥδε "ἐγὼ, ὦ Φαβρίκιε, πολεμεῖν μὲν ὑμῖν οὐδὲν ἔτι δεσμαι. ἀλλὰ καὶ ὅτι τὴν ἄρχην τοῖς Ταρανταῖοις ἐπεισθὴν καὶ δεῦρον ἦλθον μεταγινώσκω, καὶ περ πολὺ ὑμῶς ἐν τῇ μυχρῇ κρατήσας· φίλος δὲ δὴ καὶ πάσι μὲν Ῥωμαίοις² ἡδέως ἂν ἐγεννημην, μάλιστα δὲ δὴ σοι

Ζοπάτας 8, 4.

ἐτιγχανε. καλέσας οὖν τοὺς πρέσβεις "οὔτε προτέρη, ὦ Ῥωμαῖοι," ἔφη, "ἐκὼν ὑμῖν ἐπολέμησα οὔτε νῦν πολεμησάμι· φίλος γὰρ ἡμῖν γενέσθαι βεβουλημαι· διὸ καὶ τοὺς αἰχμαλωτοὺς ὑμῖν ἄνευ λύτρων ἀφίημι καὶ σπείσασθαι ἄξιόν."

Ταῦτα μὲν πᾶσιν εἰρηκεῖ τοῖς πρέσβεσι, καὶ χρήματα σφίσι τὰ μὲν δέδωκε, τὰ δὲ ἐπηγγείλατο, τῷ δὲ Φαβρίκιῳ κατὰ μὲναις διαλεχθεὶς "φίλος," εἶπεν, "ἡδέως καὶ πᾶσιν ἂν Ῥωμαίοις γεννημην, μάλιστα δὲ σοι· ὁρῶ γὰρ σε ἀγαθὸν ἀνδρα, καὶ

¹ ἡμῖν Βα. ὑμῶν C¹ Μα.

² Ῥωμαίοι ὕστερ, Ῥωμαίων Μδ.

BOOK IX

this mind, said to the ambassadors - "Not willingly, Romans, did I make war upon you earlier, and I will not war against you now. I feel that it is of the highest importance to become your friend and for this reason I release all the captives without ransom and make peace. Privately, also, he showed these men favour, in order that they might if possible, espouse his cause, or at any rate might obtain the desired friendship for him.

Pyrrhus in addition to making friends of the rest conversed with Fabricius as follows - "Fabricius, I do not wish to be at war with you Romans any longer, and indeed I repent that I heeded the Tarentines in the first place and came hither although I have beaten you badly in battle. I would gladly, then, be a friend to all the Romans, but most of all to you. For I see that you are

Zotaras 8, 4.

chanced to be of this mind. Having summoned the ambassadors, therefore, he said - "Not willingly, Romans, did I lately make war upon you, and I will not war against you now. It has been my desire to become your friend. Wherefore I release to you the captives without ransom, and am ready to make peace."

These words he addressed to the envoys as a body, and he gave them money, with the promise of more, but in conversation with Fabricius alone he said - "I would gladly become a friend to all the Romans, but most of all to you. For I see that

- πάνυ γάρ σε και ἀγαθον και ἔλλογιμον¹ ἄνδρα
 ὀρῶ ὄντα. τὴν τε οὖν εἰρήνην συμπράξαι σε μοι
 ἀξιῶ, καὶ οἴκαδε² ἐπισπεσθαι ἐπὶ τε γὰρ τὴν
 Ἑλλάδα στρατευσείω και συμβουλον στρατηγοῦ
 34 τέ σου δεομαι." οὖν Ἰαβρικός "ἐπαινῶ μέν
 σε," εἶπεν, "ὅτι και ἐπὶ τῇ στρατείᾳ μεταγίγνω-
 σκεις καὶ τῆς εἰρήνης ἐπιθυμεῖς. καί σοι πρὸς
 αὐτήν, εἴγε συμφερεῖ ἡμῖν, σπουδασω (οἱ γὰρ που
 και κατὰ τῆς πατρίδος τι πράξαι με ἀγαθόν, οἷς
 φης, ἄνδρα ὄντα ἀξιῶσεις, σύμβουλον δε δὴ καὶ
 στρατηγὸν μὴδένα ποτε ἐκ δημοκρατίας παρα-
 λαβεῖν³ ἔμοιγ'⁴ οὐδ' ἡτισοῦν ἐστὶ⁵ σχολή. οὐ
 μεντοι οὐδὲ τούτων τι λαβόμε⁶ ἄν,⁶ ὅτι οἱ προσ-
 35 ἡκει τὸ παραπαι. πρεσβεύτην δωροδοκεῖν. πυν-
 θανομαι γοῦν πότερον ἔλλογιμόν με ὥς ἀληθῶς
 νομίζεις ἄνδρα εἶναι ἢ αἷν εἰ μεν γὰρ φαῖλος εἰμι,

Λοῦκας β. 4

τὴν εἰρήνῃ συμπράξαι μοι ἀξιῶ." ταῦτα λεγὼν
 και δῶρα αὐτῇ πολλά εἰδὼν οὗ δὲ "ἐπαινῶ
 σε," εἶπεν "ὦ Πυρρε ὅτι τῆς εἰρήνης ἐπιθυμεῖς,
 καί σοι αὐτῇ, ἄν γε συμφερεῖ ἡμῖν, καταπραξομαι
 οἱ γὰρ κατὰ τῆς πατρίδος τι πράξαι με ἀγαθόν,
 ὥς φης, ἄνδρα ὄντα ἀξιῶσεις. ἰλλ' οὐδὲ τούτων
 ὧς διέφω τι λαβόμε ἄν, πυνθανομαι γὰρ σου,
 πότερον ἔλλογιμόν με ὥς ἀληθῶς νομίζεις ἄνδρα
 ἢ οὐ. εἰ μεν γὰρ φαῖλος εἰμι, πῶς με δῶρων

¹ και ἔλλογιμος = ῥητος, by Ha from Λοῦκ. (There is a trace
 of αἰνῶσις in letters in the M^{ss}. ² οἴκαδε v. Herw., οἴκαδε και
 at the H^{ss} of the M^{ss}. ³ The M^{ss}. has ἔμοι βολετο ἔμοιγ' ἔλεγε
 by M^{ss}. ⁴ οὐδ' ἡτισοῦν ἐστὶ v. Herw. οἱ δὲ τ' ἄν ἐστι M^{ss}.
⁵ λαβόμεν ῥητος, by M^{ss}. ⁶ ἄν τ' οὐκ, all M^{ss}.

BOOK IX

a thoroughly upright and reputable man. Accordingly, I ask you to help me in securing peace and furthermore to accompany me home. I am desirous of making a campaign against Greece and need you as adviser and general. Fabricius replied: 'I commend you both for repenting of your expedition and for desiring peace, and will cordially assist you in that purpose if it is to our advantage, for of course you will not ask me, an upright man as you say, to do anything against my country. But an adviser and general you must never choose from a democracy, as for me, I have no leisure whatever. Nor could I ever accept any of these presents because it is not seemly for an ambassador to receive gifts at all. I ask, now, whether in very truth you regard me as a reputable man or not. For, if I am a scoundrel,

Zonaras 8, 4.

you are an upright man, and I ask you to help me in securing peace. With these words he offered to bestow upon him a number of gifts. But Fabricius said: 'I commend you, Pyrrhus, for desiring peace, and I will secure it for you, if it shall prove to our advantage. For you will not ask me an upright man, as you say, to do anything against my country. Nay, I would not even accept any of these things which you offer. I ask you, now, whether in very truth you regard me as a reputable man or not. For, if I am a scoundrel, how is it that you deem

πῶς με δωρῶν ἄξιοι κρίνεις, εἰ δὲ χρηστός, πῶς
 με λαβεῖν αὐτὰ κελαινεῖ, εἰ ταῦν ἐσθ' ὅτι ἐγὼ
 μεν καὶ πᾶν πολλὰ ἔχω καὶ οὐδὲν δεομαι πλε-
 ονως ἤρκει γὰρ μοι τὰ ὄντα, καὶ οὐδένος τῶν
 ἀλλοτρῶν ἐπιθιμῶ σι δ' εἰ καὶ σφόδρα πλου-
 τειν νομίζεις, ἐν πενταμυρίᾳ καθέστηκας οἱ γὰρ
 ἂν οὔτε τὴν Ἑπείρου οὔτε τὰλλα ὅσα κεκτησάι
 καταλιπὼν δεῦρ' ἐπεραιωθῆς, εἴγε ἐκείνοις τε
 ἢ ἤρκον καὶ μὴ πλείονων ὠρέγον ὅταν γὰρ τις
 τοῦτο πᾶσχι καὶ μηδὲνα ὄρον τῆς ὑπλήστιας
 ποιῆται, πτωχότατος ἐστὶ διὰ τι ὅτι πᾶν το
 μὴ ὑπαρχοῖ αὐτῷ ὡς καὶ ἀναγκαῖον ποθεῖ, κα-
 θυπερ ἄνει ἐκεῖνοι μὴ δυνάμενος ζῆσαι ὥστ'
 ἐγὼ γε ἠσέως ἂν σοι ἐπεισὼ καὶ φίλος μοι φησὶ
 εἶναι, ἐκ τοῦ ἐμαντοῦ τι πλοῦτοι χορῖσαιμην
 πολλοὶ γὰρ τοι καὶ ἀσφαλεστερος καὶ μθανάτω-
 τερος ἐστὶ τοῦ σου, καὶ οὔτε τις αὐτῷ φθονεῖ
 οὔτε τις ἐπιβουλεύει, οἱ δὲ ὅμος οἱ τυραννὸς καὶ
 το μέγιστον ὅσω τις ἂν αὐτοῦ πλῖοσι μετατιδῶ,

Ζοπαρίας 8, 4

ἄξιοι κρίνεις, εἰ δὲ χρηστός, πῶς με λαβεῖν αὐτὰ
 κελαινεῖ, ἴσθι γοῦν ὡς ἐγὼ καὶ πᾶν πολλὰ ἔχω,
 τοῖς παροῦσιν ἤρκουμένος, καὶ πλείονων οἱ δεομαι.
 σι δ' εἰ καὶ σφόδρα πλουτεῖς, ἐν πενταμυρίᾳ
 καθέστηκας. οἱ γὰρ ἂν οὔτε τὴν Ἑπείρου οὔτε
 τὰ ἄλλα ἃ ἔχεις καταλιπὼν δευρο ἐπεραιωθῆς, εἴ-
 γε ἐκείνοις ἤρκοι καὶ μὴ πλείονων ὠρέγον."

BOOK IX

how is it that you deem me worthy of gifts? If on the other hand I am a man of honour, how can you bid me accept them? Be well assured then that I have many possessions and am in no need of more: what I have satisfies me and I feel no desire for what belongs to others. You however even if you believe yourself ever so rich are in unspeakable poverty. For you would not have crossed over to this land leaving behind Ephesus and the rest of your dominions, if you had been content with them and had not been reaching out for more. Whenever a man is in this condition and sets no limit to his greed he is the poorest of beggars. Why? Because he longs for everything not his own as if it were absolutely necessary and with the idea that he cannot live without it. Consequently I would gladly share you call yourself my friend afford you some of my own wealth. It is far more secure and imperishable than yours and no one envies it or plots against it: neither potentate nor tyrant, best of all the largest number of persons

ZONARAS 8, 4.

me worthy of gifts? If on the other hand I am a man of honour how can you bid me accept them? Be then assured that I have very many possessions that I am satisfied with what I now have and feel no need of more. You however even if you are ever so rich are in unspeakable poverty. For you would not have crossed over to this land leaving behind Ephesus and the rest of your possessions if you had been content with them and had not been reaching out for more.

37 καὶ αὐτὸς ἐπὶ μείζον αὐξεται τίς αὖν οὗτος
 εστιν, το τοῖς ὑπαρχουσι τιμῇ ὡς καὶ παμπλη-
 θεσιν οὖσιν ἡδέως χρῆσθαι, το τῶν αλλοτριῶν ὡς
 καὶ μετὰ τι κακὴν ἔχοντων ἀπιχεσθαι, τὸ μη-
 δεὶν ἀδικεῖν, τὸ πολλοὺς εὐεργετεῖν, ἄλλα μυρία
 ἂ σχῆλην ἢ τις ἄγων εἴποι. ὥστ' ἔγωγε βουλοί-
 μην ἂν, εἴπερ πονηρίως ἀναγκαῖον εἴη θατερον
 αὐτῶν παθεῖν, βιασθεῖς ἂν μᾶλλον ἢ φενακισθεῖς
 ἀπολέσθαι. τὸ μὲν γὰρ τῆς τύχης ἡξιώσει φιλεῖ
 τισι συμβαίνειν, το δὲ ἐκ τε ἀνοίας καὶ ἐξ αἰσχρο-
 38 κερδίας πολλῆς, ὥσθ' αἰρετωτεροὶ εἶναι τῇ τοῦ
 θεοῦ πλεονεξίᾳ μᾶλλον ἢ τῇ εὐτυχείᾳ κακίᾳ σφα-
 λῆσαι. ἐν ἐκείνῳ μὲν γὰρ το σῶμι τινος ἡττᾶται,
 ἐν δὲ τούτῳ καὶ ἡ ψυχὴ προσδιαφθείρεται. ὁ
 ἐνταυθοῖ δ' αὐτοεντης τροπὴν τινα αὐτὸς τις
 ἑαυτοῦ γινεται, ὅτι ὁ τὴν ψυχὴν ἅπαξ τὴν
 ἑαυτοῦ το μὴ τοῖς παροῦσιν ἀρκεῖσθαι διδάξας
 ἀριστοὶ τὴν τῆς πλεονεξίας ἐπιθυμίαν λαμβάνει.

M 103 (p. 174) π. I ἐλλόγιμον κελευεῖν § 35
 M¹ καὶ Codd. F. r f 75. M p. 528

39 Καὶ προθυμοτάτη ἐς τοὺς καταλόγους ἀπην-
 τησαι, το καθ' ἑαυτὸν ἕκαστος ἐλλιπὲς ἀνα-
 στασιν τῆς πατριδος¹ νομιζόντες ἴσσεσθαι.
 M. 104 (p. 176).

Ζωπαρίας 9, 4.

Τούτων οὕτω λεχθέντων οἱ πρέσβεις τοὺς αἰχ-
 μαλώτους λαβόντες ἀπησταν. καὶ ἡ Πυρρος τὸν

¹ ὥστ' Bz., ὅτι Mz.

² τῇ Bz. τ. τῇ Mz.

³ Iacupa

recognised by Bk

⁴ πατρ. δὲ. Mz¹ πατριδος εἶναι Mz.

BOOK IX

who share it the greater it will grow. In what, then, does it consist? In using what one has with as much satisfaction as if it were inexhaustible, in keeping one's hands off the possessions of others as if they contained some mighty curse, in wronging no man in doing good to many, and a thousand other things which I could name if I had leisure. I for my part, should choose, if it were absolutely necessary to suffer either one or the other, to perish by violence rather than by deceit. The former fate falls to the lot of some by the decree of Fortune, but the latter only as a result of folly and great greed of gain. It is, therefore, preferable to be overthrown by the superior might of Heaven rather than by one's own baseness. In the former instance, a man's body is brought low, but in the latter his soul is ruined as well. While in this case a man becomes to a certain extent the slayer of himself, because he who has once taught his soul not to be content with the fortune already possessed, acquires a boundless desire for increased wealth.

And they presented themselves for the enlistment with the greatest zeal, each believing that his own fate to serve would mean the overthrow of the fatherland.

Zonaras 9, 4.

After this conversation had taken place as recounted, the envoys took the captives and departed

THE ROMAN HISTORY

Ζουήρια 2, 4.

Κοίτησαν ἐν τῇ Ρώμῃ ἀπιστεύει μετὰ χρόνιου πολλοὶ καὶ κόσμος γυναικείοι παιδοκόποι· ἡ δὲ ἐστὶν ἐκ τῶν τῶν ἐν τῇ ἀντιστάσει· ἀλλὰ οἱ γυναικείοι οὐκ ἐπὶ τῶν κινήσεων ἀπεπισθῆναι κακῶν ἐν σὺν ἐπιβουλεύσει· ἐλθὼν δὲ πρὸς τὴν πόλιν ὁ Κίρριος ἐπὶ προσέειπεν τῇ γυναικί, ἀλλὰ ἐλθὼν ἄλλοις ἄλλῃν πατασκαπόμενοι, περιφοιτῶν τε καὶ τῶν τῶν ἐκαστοῦ ἐκείνου, λυγρὸς τε σφίσι καὶ οὐροῖς πυγῶν καὶ ἵπποις πολλοὺς ἠγκιστρῶν· εἰσελθὼν ἐν τῷ σκευερίῳ καὶ εἶπεν ὅτι· Περρὸν ὁ βασιλεὺς ἀπολογεῖται ὅτι ὁ γὰρ πολέμιτός ἐμὴν ἦεν, ἀλλ' ὡς καταλλήλως Ιαραντινὸς αὐτὸν κτενεύοντα ἀμείλει καὶ τοῖς ἐλπίσιν ἐμὸν λυτῶν ἀφῆκεν ἵππῳ καὶ δεινότητι πορεύσασθαι τὴν χώραν καὶ τῇ πόλει προστάλιν· ἐξίς τοις φίλοις καὶ τοῖς συμμάχοις ἐμῶν ἐγγραφήμαι πολλὰ μετ' ὠφελήσεσθαι ἀφ' ἐμῶν ἐλπίζων, πλείω δ' ἔτι καὶ μείζω ἐνεργηθήσων ὑμῖν.

Ἐπὶ ταῦτοις οἱ πλείους τῶν φιλελευθέρων προέβησαν τὰ δόγματα καὶ διὰ τοῦ ἀρχαίου οἱ μὲντοι καὶ ἀπεκρίναντο ἀλλ' ἐκκοποῦν ἔτι πλείους, ἡμεῖς δὲ τὴν γῆν προΐξαι καὶ πολλὰ μετ' ἐλεγετο, ἐπεκρίνεται δὲ ὅμως σπεισασθαι· μαθὼν δὲ τοῦτο Ἀντίων ὁ τεφλὸν ἐκομισθῆναι ἐπὶ τῷ φιλελευθέρῳ· ἐπεὶ γὰρ τοῦ γένους καὶ τοῦ πατρὸς οἰκιστῶν ἦν καὶ εἶπε μετ' ἐμῶν τὰς πρὸς τὸν Περρὸν συμμάχους τῇ πολιτείᾳ παρεῖχε· καὶ οἱ αὐτοὶ Κίρριον ἐξέλιπον τὴν πόλιν καὶ οἱ αὐτοὶ

BOOK IX

Zoharas 8, 4.

Pyrrhus despatched Cineas to Rome with a large amount of gold and women's apparel of every description, so that even Cinna the poet should regret that waxes at least were by the sale of the thirty-eight virgins then going with their slaves. Cineas on coming to the city did not seek an audience with the senate, but lingered about a cæcum now or then, now another. He was visiting the houses of leading men and by his conversation and gifts was gradually extending his influence over them. When he had won over a large number, he entered the senate chamber and spoke as follows. King Pyrrhus offers as his ransom the fact that he came not to make war upon you but to remove the Iarretines in answer to their entreaties. And what is more, he has released your prisoners waving ransom and though he might have ravaged your country and assailed your city he has not he entered among your cities and allies hoping to gain such assistance from you and to render you still more and greater benefits in return.

Hereupon the greater part of the senators were persuaded because of the gifts and because of the entreaties, however they were to repay but declined to deliberate for several days more as to the proper course to pursue. There was a great deal of talk but they were unable nevertheless to make a treaty. On learning this Appian the Blind was carried to the senate house for the reason of his age and infirmity he was confined to his house and declared that the treaty with Pyrrhus was not advantageous to the state. He urged them to dismiss Cineas at once from the city and through him to make known to

- 49 Γοιαιτη μὲν ἡ τοῦ λόγου φύσις ἐστὶ καὶ τοσαύτην ἰσχὺν ἔχει ὥστε καὶ ἐκείνους ὑπ' αὐτοῦ τότε μεταβαλεῖν καὶ εἰς ἀντιπαλὸν καὶ μισὸς καὶ θάρος τοῦ τε δεσπῆ τοῦ Πύρρου καὶ τῆς ἐκ τῶν ὄψεων αὐτοῦ ἀλλοιωσεως περιστῆναι.¹ M. 105 (p. 176).
- 42 "Οτι πάν' το τῇ γνώμῃ παρὰ δοξαυ ταπεινωθεν κα. τῆς ῥώμης ὑποδιδωσιν. M. 106 (p. 177)

Ζωπατα 8, 4.

δηλώσαι τῷ Πύρρῳ οἵκαδε ἀναχωρίσαντα ἐκείθεν ἐπικηρυκεύσασθαι περὶ εἰρήνης αὐτοῖς ἢ καὶ περὶ ἑτερον ὅτοι δεοίτο. ταῦτα ὁ Ἀππίος συνεβούλευσεν¹· ἡ δὲ γερουσία οὐκέτι ἐμέλλησεν, ἀλλ' εὐθὺς ομοθυμαδὸν ἐψηφίσαντο αὐθήμεροι τοὶ Κινεαν εἰς τῶν ὄψεων ἐκπέμψαι καὶ τῷ Πύρρῳ πολέμον ἀκηρυκτον, ἕως ἂν ἐν τῇ Ἰταλίᾳ διωγῇ, ποιησασθαι· τοὶς δ' αἰχμαλωτοῖς ἀτιμίαν τινα ἐν ταῖς στρατείαις ἐπέβησαν, καὶ οὔτε πρὸς τὸν Πύρρον αὐτοῖς ἐτι ἐχρησάμενοι οὔτ' ἄλλοσε ποιεῖν ἄνθρωποις, ἵνα μὴ τι ὁμοῦ ὄντες νεωτερισωσιν, ἀλλ' ἄλλους ἄλλῃ φρουρησοντας ἐπέμψαν.

¹ περιστῆναι Bk., ἀντιστηναι Mss.

BOOK IX

Such is the nature of oratory and so great is its power that it led even them to change, causing courage and hatred to take the place respectively of the fear inspired by Pyrrhus and the change of heart his gifts had wrought.

Every force which, contrary to expectation, is humbled in spirit, suffers a loss also in strength.

Zonaras 8, 4.

Pyrrhus that the king must first withdraw to his own country and from there make propositions to them about peace or about anything else at request wish. This was the advice Appian gave and the senate delayed no longer but forthwith voted unanimously to send Cincius that very day across the border and to wage implacable war upon Pyrrhus, so long as he should remain in Italy. They imposed upon the captives certain degradations in the campaigns, employing them no longer against Pyrrhus or for any other object as a body,—out of apprehension that if they were together they might mutiny,—but sending them to do garrison duty, a few here and a few there.

FRAGMENTS OF BOOK V

Zonaras 8, 5.

5. During the winter both sides were making their preparations. And when spring was now at hand Pyrrhus invaded Macedonia and gained many places by force many also by capitulation. Having come to Roman camp upon land near a city called Ascalon and pitched camp opposite. For seventy days they drew out rather warring each other. The Romans were not feeling confident against men who had so beaten them and the others feared the Romans as men animated by desperation. Meanwhile some were talking to the effect that Demetrius was getting ready to devote himself after the fashion of his father and grandfather and by so doing they terribly alarmed the followers of Pyrrhus who believed that through his death this should certainly be secured. Pyrrhus then assembled his soldiers and discussed this matter advising them not to be terrified or deterred by such talk. One Roman being so bold could not by doing prevail over many nor could any invitation or mag. prize superior to arms and men. By talking to this effect and confirming his words by arguments Pyrrhus encouraged his army. He then inquired into the details of the costume which the Demetrius used in devoting themselves and gave orders to his men if they should see anybody so arrayed not to kill him but to seize him alive. And he sent to

43 Ὅτι τῷ Δεκίῳ ο Ἱερρῶν προσπεμφαί οὔτε
 προχωρήσειν οἱ τουτο πρήξαι ἐβέλυσαντι ἔφη
 καὶ ζώοντες κακῶν αὐτοῦ ἀπειλίσθαι ἔπη
 τεύλησεν οἱ δὲ ὑπάτοι πρὸς ταῦτα ἀπεκρίνατο
 μέγαν τοιοῦτοι ἔργοι σφῶν δεῖσθαι πάντων γὰρ
 αὐτοῦ καὶ ἄλλων κρατῆσεν Μ 17 1 171

Zonaras 8, 5.

Δεκίῳ πεμφθας ἔφη αἰτε προχωρήσειν αὐτῷ τοῦτο
 πρήξαι ἐβέλυσαντι καὶ ζώοντες κακῶν ἀπολει
 σθαι ἀπειλίσσετο πρὸς ἅπερ οἱ ὑπάτοι ἀπεκρίνατο
 μέγαν τοιοῦτοι ἔργοι σφῶν δεῖσθαι πάντων γὰρ
 αὐτοῦ καὶ ἄλλων κρατῆσεν πύτταμον δὲ εἰς
 μέσας τῶν στρατοπέδων οἰκισθεῖσθαι βούλεται
 ἰκόντο πύτταμον αὐτοῦ περὶ πόλιν Βολύται
 α εἰς αὐτοῦ ἀπαχρήσασθαι ἢ ἐκείνοις ἐπι
 τρεψά. τοῦτο πρὸς αὐτὸν ἐκ ἀπειλήσας μέγαν
 ἀπὸ αὐτοῦ τοῖς ἐκείνων ἐν χεῖρας ἐλθόντων οὗτος
 τῶν ἐλθόντων γενεῶν ἀκρίβεις οἱ μὲν οὖν
 Ῥωμαῖοι πρὸς ἀναπλήξιν τῆς λείας ἐποίησαν
 δὲ Πύτταμον ἐφ' ἧς εἰσθῆναι τὸν ποταμὸν
 μετὰ φέρειν ἐπὶ τῇ ἐκείνων οἱ δὲ Ῥωμαῖοι
 τὰ τε ἄλλα παρὰ κινεῖσθαι ἀπὸ τῶν ἐκεί
 νων καὶ αὐτὸν ἐφ' ἀμαξίῃ σιστὴν ὡμεῖν καὶ
 πάντα χεῖρας τὰ ἐκείνων ἐκείνων τὰ τε
 εἰς αὐτοῦ ἄλλα τε καὶ τὰ ἐμπροσθεν σφῶν
 γινώσκοντες πρὸς ἀμαξίαν δὲ χεῖρας μετὰ ἰω
 μῶν τῶν Ῥωμαίων ἐκείνων οὗτος οὖν μετὰ αὐ

¹ Ἰ. 171. 172. Μ. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

BOOK X

Pyrrhus sent to Decius to enquire that he would not meet with any success, because he had made up his mind to do this, and threatening besides, that if he were taken alive, he should perish miserably. To this the commons answered that they were not obliged to resort to such a decision, since they were sure to conquer him in either way.

Zonaras 8, 5.

Decius said that he should not meet with success, since he had made up his mind to do this, and threatened that if he were taken alive, he should perish miserably. To this the commons answered that they were sure to conquer him in either way. There was a river in the way to find the way between the two camps, and they inquired whether it could be passed, mounted upon what they desired, or whether he would allow them to cross, or whether that the forces might be equal on either side, and so from a battle which could be equal the test of valor might be made an accurate one. The horses desired this speech to overawe him, but Pyrrhus granted them permission to cross the river, since he found great resistance upon his soldiers. The Romans mounting their preparations made ready, as a new army again, the elephants, not packed, but as mounted on wagons, and braving many dangers. From these they advanced toward the aid variously mixed, in order to check the horses. When the conflict began, the Romans forced the Greeks back, away, and safety on. Pyrrhus,

BOOK X

Zoharas 8, 6.

bringing his elephants to bear not opposite the
 waggon but at the other end of the line routed
 the cavalry through fear of the beasts even before
 they had come close. Upon their retreat how-
 ever, he inflicted no great damage. Meanwhile
 some of the Apurians had set out against the camp
 of the Epirians and by so doing brought about victory
 for the Romans. For when Perthus sent some of
 his warriors against them and the rest soon be-
 quailed and suspecting that their tents had been
 captured and that their equipments were in danger
 they gave way. Numbers of them fell, Perthus
 and many others besides were wounded and even
 because of the lack of food and of severe sickness
 they incurred great loss. Hence he retreated to
 Laurentum before the Romans were aware of what
 he was doing. The consuls rose the next
 for battle and when they ascertained that he had
 scattered they withdrew to their winter quarters
 being obliged to retire after an unsuccessful attack
 wounded. After the Romans went to their
 quarters in Apulia where Perthus sent for soldiers
 and money from home and went on with his
 other preparations. But when he learned that
 Fabricius and Papus had been chosen consuls and
 had arrived in camp he no longer adhered to the
 same purpose.

The consular armies were now in the midst of
 their array when a certain Nectas one of those
 believed to be loyal to Perthus came to Fabricius
 and offered to assassinate the king. Fabricius indig-
 nant at this as he would have become the enemy
 by what was by main force as Camillus had done.

- 43 Οὐδ' ὅπως τὸν ἕτερον αὐτῶν πρῶτον οὐθ' ὅπως ἀμφοτέρους ἄμα κινῆταιτο ἔσχεν, καὶ ἐν ἀμύχησι ἐν τοῖς τε γὰρ διελεῖν τὸ στρεβύτου ἔλαττον ὅτι τοῖς ἐναντίω ἐρέσει, καὶ τὸ τῇ ἑτέρῳ τὴν χώραν ἰδίᾳ κακοῖν ἀφείναι δεῖον ἐπιείηται — M. 108 (p. 177).

- 46 ὅτε μὲντοι ἄλλως τε εἰ ἀκριβέως αὐτοὺς ἐποιεῖτο, μείζον μέρος ἐν ἀσφαλείᾳ τοῖς μὴ αὐ-

Ζουπριας 8, 5.

κατεπνεύσει τῷ Περρῷ τὸ ἐπιβόλειμα καὶ ὁ τῶν αὐτοῦ καὶ τοῖς κατεπλήξει, ὥστε καὶ τοῖς ἐκλωκυτάς, ὡς Ῥωμαίων πικρὰ πύθης ἀφείναι καὶ πρὸς τοὺς πλείους τῶν ἐκείνων ἐπισχεῖναι ὅτε οἱ οἱ Ῥωμαῖοι περὶ τὴν ἐμμενῆ οὐδὲν ἀπεκλινάτω, ἀλλὰ καὶ τὴν ἀσπίδα τῇ Ἰταλίᾳ ἐκλεῖπον καὶ ἵππων αὐτοῖς εἰσάγειν, ἀκείνους καὶ τὰς σὺν μαχέας αὐτῶν πόλεις κατεστρέχοντες καὶ ὅσοι ἐν ἀμύχησι ἐγένετο, πρὸς δὲ Σιρρακοσίων τῶν ἐπισημαίων ἐξ οὗ Ἀγαθὸς κληρὸς ἐτελείετο σπασμαγοῦντες ἐπιστάλασται αὐτοῖς πακτεῖντες οἱ καὶ αὐτοῦ καὶ τὴν πόλιν ἀσπικύσαντες γὰρ ἐπὶ τοῖς καὶ προσετίσιν πύσας τῇ Σικελίᾳ καταστρεφύσθαι, τοῖς μὲν Ἀλκίνοισι Ἰταλίᾳ κατεπνεύσει, ἐν φιλικῇ τῇ τε Ἰβηρίᾳ καὶ τῇ Ἰλλυρίᾳ τῇ ἡσπέρῳ αὐτοῖς ἐξ ὧς εἰς βραχέως ἐπαρῆται ἀπὸ πλεονεξίας καὶ τοῖς Σιρρακοσίων ἀξιομενῶν αὐτοῖς καὶ πύσας αὐτῶν ὑπαθιμένοι, μέγας ἐν βραχέως πύσας ἐμετο ὥστε τοῖς Ἰταλῶν ὁμοῖοις φέρειται μετὰ φρονίᾳ ἐκ τῇ Ἰταλίᾳ προσλαβεῖν ἀλλὰ ταχὺ πρὸς τοὐναντίον αὐτῶν

¹ In supplied by Bk.

BOOK X

He did not know how he was to repay either one of ne. 275
 them—the one by just nor ought to see them bound,
 and was in perplexity. For he wanted to divide his
 army, which was smaller than that of his opponents,
 at a yet to a war zone of their to manage his country
 with impunity seemed to be a great vanity.

However he behaved in general toward them with an. 27
 greater respect, in attacking greater credit for his
 safety to the fact that he never even thought he wished,

Zuparas 8, 5.

informed Pyrrhus of the past. His father of him so
 amazed the king that he again released the Roman
 ravages without price and sent away a certain
 regard to peace. But when the Romans made no
 reply about peace, but as before made them part
 from tax and only on tax reveal trade propositions
 to them and when they kept exacting and
 capturing the cities in advance with her he found
 perplexity, until at length some Syracusan called for
 his friend—they had been quarrelling as it chanced
 ever since the death of Agathocles—and offered to
 surrender to him with their wives and their city.
 Thereupon he again breathed from a king to subju-
 gate a Sicily. Leaving Misa behind in Italy to ac. 276
 keep guard over Tarentum and the other ports
 he embarked away, after giving the aristocrat
 that he would soon return. The Sicilians were
 so glad to find out everything at his feet so that in
 a brief time a great host gathered and the Car-
 thaginians in flight seemed additional reinforcements
 from Italy. But presently his fortunes met with

DIUS ROMAN HISTORY

ἐπιθυμῆσαι τινα κακῶς αὐτὸν δρᾶσαι τῷ¹ μὴδ' ἂν ἐβελήσῃ ὀνυσθαι² νεμῶν, καὶ διὰ τοῦτο πολλοὺς τῶν ἐν τέλει, καὶ τοὺς ἐπικαλεσαμένους αὐτῶν, το μὲν τι βαρυνόμενος σφισιν³ ὅτι ὑπ' αὐτῶν ἐν κράτει τῆς πόλεως γηγινέναι ἐλέγεται, το δὲ καὶ προσυποπτεύων σφίσι μὴ ὥσπερ αὐτῷ οὕτω καὶ ἄλλῃ τινι προσχωρήσωσιν, ἐξήλασε καὶ διεφθείρεν.

M 09 p. 178.

Ζωαγας 8, 6.

περιστὴ τὰ πρῆγματα τῷ⁴ πολλοὺς τῷ ἐν τέλει τοὺς μὲν ἐξέλασαι, τοὺς δὲ διαφθεῖραι ὑποπτευομένους αὐτῷ· οἱ γὰρ Καρχηδόνιοι, ἰδόντες αὐτῷ μὴτε ταῖς οἰκείαις δυνάμεσιν ἐρῶν μὲν μὴτε τοὺς ἐπιχωρίους δι' ἐννοίας ἔχοντα, τοῦ πολέμου προθυμῶς μετελάβοντο, καὶ τοὺς ἐκπιπτοντάς τῶν Σираκουσίων δεχόμενοι δεινὰ αὐτὸν εἰργασάμετο, ὥστε μὴ τὰς Σираκουσας μόνον ἀλλὰ καὶ τὴν Σικελίαν ἐκλιπεῖν.

Ζωαγας 8, 6.

6 Οἱ Ῥωμαῖοι δὲ τὴν ἀπουσίαν αὐτοῖ πιθὺ μένοι ἀνεθάρσυναι καὶ πρὸς ἄμικαν τῶν ἐπικαλεσαμένων αὐτῶν ἐτριπύσαν· καὶ τοὺς Ταραντίνους εἰς ἄλλον καιρὸν ὑπερβήμεναι εἰσιβάλοι εἰς τὸ Σαίμιον μετὰ ὑπ' αὐτῷ τοῦ Ῥενφίνοι καὶ τοῦ Ιουλίου, καὶ τὴν τε χώραν ἐπορθεῖν καὶ τειχῇ τινι ἐκλειφθεῖτα ἐλάβον· οἱ γὰρ Σαννίται εἰς τὰ ὄρη, τὰ Κραιετὰ λεγόμενα, ὅτι κραταὶ πολλὴν ἔχουσι τὰ τε φίλτατα καὶ τὰ τιμιώτατα ἀνεκ-

το 16. τ. 1.
σφισιν α. κ. ε. οὐκ ἔστιν.

* δυνασθαι supplied by Groe.

τ. 16. p. 178. τ. 16. M.

BOOK X

could harm him than to the probability that no one would desire to do so. ~~For this reason~~ he banished and put to death many who held office and many who had called him in to help in their disputes, partly because he was dissatisfied with them, on account of remarks to the effect that he had become master of the state through their influence, and partly because he was suspicious of them, and believed that just as they had come over to his side so they might go over to some other use.

Zonaras 8, 8.

a complete reversal by reason of the fact that he either expelled or slew many who held office and had incurred his suspicions. After the Carthaginians, seeing that he was not strong in private forces and had not the goodwill of the natives, took up the war vigorously. They harried the Syracusans who were exiled and harassed him so severely that he abandoned not only Syracuse but Sicily as well.

Zonaras 8, 8.

6. The Romans on learning of his absence recovered courage and turned the attention to punishing those who had summoned him. Postponing till another time the case of the late tin soldiers, they waged Samnium with their consuls. Rufus and Lanius, devastated the country as they went along and took several deserted forts. The Samnites had conveyed their dearest and most valuable treasures into the hills called Crutina since they bear a large growth of cornel wood (*krania*). The Romans feeling con-

JOHN KOSMAN HISTORY

Zhang, H. H.

μισαν καταφρονουντες ουν οι Ρωμαιοι εις τα
ειρηνηα ουκ εαθοναι υπολυσαν αυτους ουν
αυτοι και εξστρωσαντες αυτους πολλοι μιν
απηλθον πολλοι δε και ειλωσαν

[illegible]

45. ὅτε τῷ Πιερρῷ οὐδέν οἱ σιμμάχοι σιντε
 λείπει ἐβόλοντο ἐτραπέτο πρὸς τοὺς θησαυροὺς
 τῆς Φερρεφάτης διζαί πλεοντο μεγαλήν ἐχούτας,
 καὶ αὐτοὺς συλίστας εἰς τὸν Γαραντα τὰ σῦλα ἐπι
 νέον ἐπέμψει καὶ οἱ τε αὐθῶροι οὐλοῦν πάντες
 ὑπὸ χειμῶνι ἐφθάρησαν καὶ τὰ χεῖματα τὰ τε
 ἀνάθηματα εἰς τὴν γῆν ἐξεπέσεν. (l. 26 p. 51)

Zonaras 8, 8.

περιπεσὼν πάλλον ἐπιβάλε καὶ οἱ Λοκροὶ τοῖς
 Ῥωμαίοις προσεχώρησαν.

Τῷ δ' ἐξῆς ἔτι Ῥωμαῖοι ἐστράτευσαν εἰς τὸ
 Σακκίον καὶ εἰς Λεσκανίδα καὶ Ἡεττιῶν ἐπολε
 μῆσαν· ὁ δὲ Πόλεμος τῆς Σκελίας ἐπεσὼν καὶ
 ἐπαρῶν ἦν ἐκείνῳ αὐτοὺς ἔλυπε καὶ τοὺς
 μὲν Λοκροὺς ἐκμήσατο τὴν γὰρ φρονίμῃ τῶν
 Ῥωμαίων ἀποκτεινάντες μετέστησαν· ἐπὶ δὲ τὸ
 Ῥηγὸν στρατείσας ἐπικροισθῆ καὶ αὐτοὺς
 ἐτροβή καὶ πλείστοις ἐπιβάλε μετῴστας δὲ εἰς
 τὴν Λοκρίδα, καὶ τῶν αὐτῶν ἐναντία φρονήσαντων
 οὐκ αἰσῶσας τῆς, παρὰ τῶν λειπῶν σιντεν καὶ
 χρύματι ἔλαβε καὶ εἰς Γαραντα ἀνεκομίσθη
 κακῶς δὲ πεισχόντες τὸ Ῥωμαίων οἱ Σακκίται
 ἐξαιμίστηναι αὐτοὺς ἐποίησαν· ἔλθον δὲ εἰς
 εἰκοσμίαν αὐτῶν ἐρμητὴ τρωθέντων, γὰρ πολλοὺς
 ἐλίσσαντο καὶ ἀποσεισάμενοι τοὺς ἀναζητῶντας
 περιπλανοῦμενοι τε κατὰ ζήτησιν τῆς μηρυ.
 κακίτης ἐπὶ τούτῳ παραχέως καὶ τῶν ἄλλων
 ἐλίσσαντων θορῶν ἐκείνῳ φέρειν ἀνταχέσαν
 ἅπαντα τέλος δὲ οἱ Ῥωμαῖοι ἐπικροισθῆναι,
 σιχῶν ἀποκτεινάντες καὶ ἐκτὼ ἐλόντες ἐλ
 φαίναν καὶ τὸ χαρμῶμα κατέσχοι αὐτῶν· ὁ δὲ

τροβήν· γὰρ πολλοὺς τῶν τρωθέντων, γὰρ πολλοὺς

BOOK X

When the cities were unwilling to contribute money for the support of Pyrrhus he betook himself to the treasures of Prasepna, which were widely famed for their wealth; plundered them, and sent the spoils by ship to Tarentum. And the fleet nearly all perished in a storm, while the money and offerings were cast up on shore.

Zonaras 8, 6.

Rubens on the way lost many men. And the Locrians came over to the Roman side.

The next year the Romans made expeditions into Samnium and into Lucania, and fought with the Bruttians. Pyrrhus, who had been driven out of Sicily, now, having now returned, was troubling them greatly. He got back the Locrians, after they had killed the Roman garrison and charged their aqueducts; but in a campaign against Rhegium he was repulsed, was almost wounded, and lost great numbers. He then retired into Locri, and after putting to death a few who had opposed his cause, secured food and money from the rest, and made his way back to Tarentum. But the Samnites being lately pressed by the Romans, urged him to fight again, and in coming to their assistance he was put to flight. For a young elephant had been wounded, and, losing all its riders, wandered about in search of its master, whereupon the latter became excited, and the other elephants grew turbulent, so that everything was thrown into great confusion. Finally the Romans won the day, killing many men and capturing eight elephants, and they occupied the enemy's entire domain. Pyrrhus accompanied

- 47 Ὅτι τοῦ Περροῦ ἐκεῖνο δὴ παιτέες ἐθαυμάζου
 ὅτι νενησκῶν τῶν ἐν συμποσίῳ σκωψιπτῶν
 αὐτοὺς τὰ μὲν πρῶτα ἐξελεγχᾷ σφίσις ἠέλιχεν,
 ὅπως τιμωρισθῇται, ἔπειτ' εἰς αὐτῶν αὐτῶς ὅτι πολὺ
 πλεῖον καὶ χαλεπωτέρα ἂν εὐρηκίμεν· εἰ μὲν γὰρ
 οὐ οἶστος ἡμῖν ἐπελελεῖται, γέλασε καὶ ἀφ' ἑνὸς
 αὐτοῦ Μ. Ι. ρ. 174

Zorabaz 8, 8.

Περρος συν ὀλίγοις ὑπὸ κείνῳ διεφίγει εἰς τοὺς
 Ἰσραηλῆτας· κείθεν δὲ εἰς τὴν Ἰπείρην ὑπεπλῆσαν
 αὐτοὺς αἰτίαι· ἐπαύξοντο τὸν Μιθράν μετὰ φόβου καὶ
 εἰς Ἰσραηλῆτας καταλείψαντες αὐτοὺς αὐτῶν εὐφραν
 ἡμῶν ἐκ τούτου ἔκτοτε οὐκ αὐτοὺς Νικαίᾳ ἐκτεταμένῳ
 ἐπὶ τῇ προύχοντι ἐκτεταμένῳ· τοὺς μὲν οὖν Νικαίαν
 οὕτως ἐτιμωρίσαντο· νενησκῶν δὲ τῶν ἐν συμ
 ποσίῳ σκωψιπτῶν αὐτοὺς τιμωρισθῆναι ἐμελλεν
 ἐμελλῆσαι δὲ αὐτοὺς εἰς τὴν ἐσκαλωπτον, ἔπειτα ἀπεκρι
 ῖθυσαν ὅτι “πολὺ πλεον καὶ χαλεπωτέρα εὐρη
 κίμεν ἂν εἰ μὴ οὐ οἶστος ἐπελελεῖται· γέλασαν
 ἰδοὺ καὶ αὐτοὺς

Περρος μὲν οὖν ἐπιφαιεστατος ἐστὶ στρατηγὸς
 γεννημένος καὶ φαιδὸς πλεον τῶν Ρωμαίων ἐμ
 βλῶν καὶ τιμῶν ἔπειτα τῇ Ἰταλίᾳ λιπῶν καὶ
 ἐπὶ τὴν Ἑλλάδα στρατεύσας οἱ πολλοὶ ὑπερῶν
 ἐν Ἀργεὶ ἀπέθανε· γυνὴ γὰρ τὴν ὡς ἄλλος ἔχει
 παρὶντα αὐτοὺς ἰδεῖν ἀπὸ τοῦ τῶν ἐπὶ μὲν σάσα
 ἐσφαλῆ καὶ ἐμπισσοῦσα ἐκιδέσκειται αὐτοὺς· ἐν δὲ
 τῷ αὐτῷ ἔτει ὁ τε Βαβυλωνίος καὶ ὁ Περρὸς
 ἐτιμῶνται καὶ ἄλλοις τε τοῖς ὑπὸ κείνῳ ἀπὸ
 λιπῶν καὶ τῶν ὑπὸ κείνῳ καὶ τοῖς Ρωμαίων,
 καὶ περὶ ἐκτατορῶν καὶ οἱς ὑπατεῖσαιτα

BOOK X

Al admired the following act of Pyrrhus. Some youths at a banquet had ridiculed him and at first he wished to chastise and punish them but afterward when they declared "We should have said many other things a good deal worse if the wine had let us do so," he laughed and let them go.

ZENOEN 8, 8.

By a few horsemen that he escaped to Thurium and from there sailed back to Ephe² carrying Mithridates with a garrison to take charge of the city. The citizens expected to come back again. He now gave them a dinner baited with traps made from the skin of Nicias whom he had put to death for treachery. His trick was to pretend that he intended to go to Sicily. But as there were many eyes where it was dangerous to go, he put a guard before him at a banquet and first asked them what they were expecting and what they were wary of. We should have said that many other things a good deal worse if we had let them do as he laughed and let them go.

Now Pyrrhus who had made a name for himself by defeating the Romans who had inspired the Romans with great fear and had of Italy in the fifth year made a campaign against Greece and long afterward met his death in Argos. A woman as the story runs being eager to catch a glimpse of him from the post as he would be made a stop and taking quite an interest in him. The same year Librius and Papus became consuls and young Publius was named as they read their forecasts of the year and the senators was himself though he had served as dictator and had twice been consul. The reason was

- 33 Ὅτι Ἀγυλλαιοὶ ἐπειδὴ ἡσθάντο τοὺς Ῥωμαίους σφίσι πολεμῆσαι δουλομένους πρὸς αὐτοὺς τε ἐκ τῆν Ῥώμην ἐστειλάν τριῖν καὶ οὐκ ἐν ψήφισσῆναι, καὶ εἰρήνης ἐπὶ τῇ ἡμᾶσι τῆς χώρης ἔτυχον (I. 37).
- 41 Καὶ ὁ Πτολεμαῖος ὁ τῆς Αἰγυπτου βασιλεὺς, ὁ φιλαδέλφος ἐπικληθεὶς, ὡς τὸν τε Πύρρον κακῶς ἀπηλλαχότα καὶ τοὺς Ῥωμαίους αἰξανόμενους ἔραττε, δοῦρα τε αὐτοῖς ἔπεμψε καὶ ὁμολόγῃαν

Ζοημίας 8, 6.

αἰτίαν δ' ὅτι σκευὴ ἀρπυγῶν λιτρῶν δεκά εἶχει οἰτῶν αἱ Ῥωμαῖοι πείσαι οὐ τὰ μὴ πολλὰ κεκνηθῆναι ἀλλὰ τὸ πολλῶν δεῖσθαι εἶναι ἐνομιζῆν καὶ εἰς ταῦτο τοῖς τε ἀρχαῖοις τοῖς ἐκσημοῖσι καὶ τοῖς ἄλλοις τοῖς κατὰ τι πρᾶγμα τῇ πυλεὶ διαφύκει ἐξίττι τὰ τε ἄλλα τὰ ὑπαγκαῖα καὶ δακρυλῶν ἐκ τῶν ἐκσημοῖσι εἰδούτο.

Τῶν Ταρκετίνων ἐκ τῶν κακωθέντων ἰππῶν τοῦ Μελίου ἐπὶ τὸν αὐτὸν Νικωνα προστιθεσάμενοι ὡς ὁ οὐδὲν ἦσαν τεύχων τῆς σφετέρας χώρας κατεσχεῖν, κακείνους ὁρμῶνται τῇ Μελίῳ ἵππῃ εἶναι ἐπεὶ ἐκ ἡσθάντο τοὺς Ῥωμαίους πολεμῆσαι σφίσι δουλομένους πρὸς αὐτοὺς ἐκ τῆν Ῥώμην ἐστειλάν καὶ εἰρήνης ἔτεχον.

Καὶ Πτολεμαῖος δὲ ὁ φιλαδέλφος ὁ τῆς Αἰγυπτου βασιλεὺς τὸν τε Πύρρον κακῶς ἀπηλλαχότα μάθων καὶ τοὺς Ῥωμαίους αἰξανόμενους, δοῦρα τε αὐτοῖς ἔπεμψε καὶ ὁμολογήσαι ἐποιήσατο. καὶ οἱ Ῥωμαῖοι ἐπὶ ταύτῃ ἡσθάντες πρὸς αὐτοὺς

Ἐκ τῶν Ἀγυλλαίων (I. 37) Ἀγυλλαιοὶ Νικων

BOOK X

The Agylleians (Cariætes) when they learned that the Romans were disposed to make war on them despatched envoys to Rome before any vote was taken and obtained peace upon surrendering half of their territory.

Ptolemy nicknamed Philadelphus king of Egypt, when he learned that Pyrrhus had fared badly and that the Romans were growing powerful sent gifts to them and made a compact. The Romans ac-

Zonaras 8, 8.

that he had in his possession silver plate of ten pounds weight. Thus the Romans regarded poverty as consisting not in not having many things but in wanting many things. Accordingly, their officers who went abroad and others who set out on any business of importance for the state received from the treasury a seal-ring in addition to their other necessary expenses.

Some of the Tarantines who had been injured by M. attacked him with N. at their head. But, failing to accomplish anything they occupied a fortress in their own land and with that as head-quarters kept making assaults upon M. When they learned that the Romans were disposed to make war upon them they despatched envoys to Rome and obtained peace.

And Ptolemy Philadelphus king of Egypt when he learned that Pyrrhus had fared badly and that the Romans were growing powerful sent gifts to them and made a compact. And the Romans pleased

This Zonaras is a very accurate writer, he says all about Zonaras notices all his sources failed to note the change of subject.

ἔποιοντο οἱ δὲ Ῥωμαῖοι ἡσθάντες ὅτι καίτοι
 δια πλείστον ὥν περὶ πολλοῦ σφᾶς ἐτιποῖντο,
 πρᾶξαι πρὶν αὐτοὺς οὕτως ὅτι λαβὼν ἐπὶ τοῖς τε
 ἐκείνῳ ὄντι παρ' αὐτοῦ μεγαλοπρεπὴ λαβοῖντες
 ἐν τοῖς δημοσίοις σφᾶς ἐπεσφῆξαν, οἷα εὐξάντο
 αὐτά.—V^o 3 (p. 374).

ΛΕΥΚΑΙΩΝ

πρὸς αὐτοὺς ἄστα πρὸς τελευτᾷ, οἱ μεγαλοπρεπὴς ὄντι
 παρ' ἐκείνῳ λαβοῖντες ἐν τοῖς δημοσίοις ταῦτα
 εὐξάνοντες ἢ ἐν πολλῇ οὐ προσήκατο, εἰ μὴ εἰσέει
 αὐτὸν ταῦτα ἔχοντες.

Μετὰ δὲ ταῦτα τοῖς τε Σαυμάτι, εἰς Καρ-
 λίου ὑπέταξαν, καὶ Λευκαίων καὶ Βεγγίων εἰς
 Παπυρίαν ἐκράτησαν καὶ τὴν Ἰασητίον, καὶ
 αὐτοὺς Ἰαπυτίαν ἐκράτησαν, ἐχθ' ἔπειτα μὲν τῶν
 Μιων καὶ τῶν τῶν σφετέρων, καὶ μείνους τῶν
 ὡς ἐκείνῳ ἐπιθῆναι τῶν Μιων καὶ τῶν
 ἐπεκαλεσάντων ἐπεὶ καὶ τῶν Ἰερρῶν τελευτᾷ
 ἐμνήσθη, οὗ δὲ Μιων ἐν στήνῃ ἐσθ' ὅτι ταῦτα πρὸς
 ματα συνγόμενα ἔχοντες τῶν Ῥωμαίων ἐκ τῶν
 ἡγεῖραι ἐφείκειοντες τῶν τε γε Καρχηδονίων ἐκ
 τῆς θαλάσσης παρεσκε τοῖς Ἰαπυτίαν τῶν Ἰαπυ-
 τῶν ἐπὶ τῶν Ἰαπυτίαν μετὰ τοῖς περὶ αὐτῶν καὶ οὐ
 χρηματικῶν ἀποχρῆσαι ἐκτελέσειν μετὰ Κίρην
 οὐ μὴ οὐκ ἴσασιν, τοῖς Ῥωμαίοις ἐπὶ πλείστον ἢ
 οὐ πολὺν προσέχοντες τῆς Ἰαπυτίας καὶ τὰ
 ὅπλα καὶ τὰς ναῦς αὐτῶν ταῦτα ἐσθ' ὅτι καὶ τὰ τεῖχη
 καθύλοι καὶ εἰσὶν ὁμοῖα ὁμοῖα ἔχοντες.

Οἷον δὲ τοῖς Ἰαπυτίαν ἐπὶ ἑαυτοὺς οἱ Ῥω-
 μαῖοι πρὸς μείνους ἐτιποῖντες πρὸς τοῖς Ῥωμαίοις,
 ὅτι τὸν ἑκτώτην προδοσίαν λαβόντες τὴν τε πόλιν

BOOK X

strongly refused that a monarch living so very far away should have come to require their higher despatched ambassadors to him in turn. From him the envoys received magnificent gifts, but when they offered these to the treasury, they were not accepted.

Zonasas 8, 6.

with this despatched an embassy to him in turn. The latter received magnificent gifts from him, which they desired to place in the treasury; the senate however would not accept them, but allowed the envoys to keep them.

After this they subdued the Samnites through the activity of Lartius, and overcame the Lucanians and Bruttians at the hands of Papirius. This same Papirius besieged the Lucanians also. The latter agreed at Miletum, harassed by their own intestine wars, as has been related, but made the attack on Miletum at the Carthaginians' behest and when they learned that Pyrrhus was dead. Making his place in a tight place, since the Romans were besetting him on the land side and the Carthaginians on the water front, surrendered the citadel to Papirius on condition of being permitted to depart unarmed with his wives and his money. But the Carthaginians mistrustful as they were at peace with the Romans, saved away and the city surrendered to Papirius. They delivered to him their arms and their ships, demolished their walls, and agreed to pay tribute.

When the Romans had thus secured control of Larentia, they turned their attention to Rhegium, whose inhabitants, after taking Ugento by treachery,

a.c. 275

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DIOS ROMAN HISTORY

Zonaras 8, 6.

κατεσπαψαν και τοις εν αυτη Ρωμαιοις δι-
φθειραι τοις μεν ο'ν Μαμερταίοις τοις την
Μεσσηνίαν έχουσιν εις σιμαγχαν οι εις την
Εγγυφ πικρε έχοντα ομολογημα εισπενδασατο
εκακοσφθεσαι σε πολ' ομνηστες τα Ρωμα-
σπαι τε τροφη και αλλ' εις ταις εως Ιερων εκ
Σκελιν τιτον τε Ρωμαϊν πεμψαν και στρα-
τηταις επιρριψε σφειν και την π' αυρ σιστελεν
η τοις περκοισι των αρχαιων πελιντων απερεθη
οι ε επιδοιλαι ταις εν αυτη εκολασθησαν

(1) σε γε Ιερων ειπε τα ρ' ειν επιφασιαι εχων
ταυτα μετ' αυτου και εις λειψα προσεκυρε Σικελιας
απιστες ε'ρξε μεγαλη και φιλια Ρωμαιοις ινομασθη
και σιμαγχαν αυτου ε'ν του Σερραποσινω αρσ-
τισαν μετ' αυτου Ιερων φ' γ' ει και ταυτα και
χ' οιου εν ει λα' ο'ν και ε'ρξε μεγαλη Σικελια περ-
σ' αυ Ρωμα' εν ε'κ' αυτα κα' π' αυτα χειρ' αυτοις
της ε'ρξε μεγαλη σιμαγχαν και την σι' αυτ' μεγα-
λη ε'ρξε με

Μετα ταυτα ε'ν χειρ' αυ γεγονοτος πελιν-
οιστε τον Ιερων εν πολ' τοις ε'ρξε μεγαλη
ε'ρξε και ε'ρξε ταυτα ταυτα οι εν τη Ρω-
μη ε'ρξε ταυτα και ταυτα ε'ρξε ταυτα ταυτα
επιλιπονους ε'ρξε ταυτα

Zonaras 8, 7.

7 Τον ο' εξ η' ε'νταυθα τις ο'ντα Σαινιτης
ομηρειω εν Εωμη και ε'ρξε ταυτα ταυτα
ε'ρξε και χειρ' αυ ταυτα ταυτα ταυτα ταυτα
λα' αυτα ε'ρξε ταυτα ε'ρξε ταυτα ταυτα ταυτα
ε'ρξε ταυτα ταυτα ταυτα ταυτα ταυτα

BOOK X

Zonaras 8, 6.

had razed the city to the ground at Elvishun the Romans who were there. They averted the danger that threatened them from the aid of the Marpetines, a people of Mesenia, who for the sake of large gifts were expecting to secure as a reward a treaty of alliance with them, but in the siege of Ithaca they suffered themselves to be bribed by the scarcity of food among our troops, and Hiero by sending them grain and supplies from Sicily struck and took and added them to a part of the city. The place was restored to the survivors with the original statuta, while those who had put up against it were punished.

B.C. 370

Now Hiero who was not distinguished largely even on his father's side and on his mother's side actually belonged to the slave class, and a most the whom a Sicily and was considered a friend and ally of the Romans. After the flight of Pyrrhus he had become master of Syracuse and being at the guard against the warlike Carthage who were encamping upon Sicily he was bound to favour the Romans, and the best mark of favour that he showed them was the admission of the soldiers to graze in his fields.

As it became a winter so severe that the river was frozen to a great depth and trees were killed. The people of Rome suffered hardships, and the cattle perished for want of grass.

Zonaras 8, 7.

7 The next year a Sicarite named Leontus flying in Rome as a fugitive made his escape, gathered a band and seized a strong position in his native country from which he carried on his operations. Quintus Cato and Cnaeus Fabius made a campaign

B.C. 201

42 ὅτι το αὐτὰ πρυτανεύει οἱ Ῥωμαῖοι καὶ ἐπι-
 μύθοι αὐτὰ ἀρρομεῖ· ἐκείτω ἱεροφρονεῖν, ἀλλὰ
 κινεῖν Φυβίοι, Ζολεῖται Ἀπ' ἀλλοιωταῖν τὰ
 εἰς τὴν Ἰουδαίαν καλὴν τοῦ ἑκτεβίου ἀποκισθῆσαι

Ζουαῖος 6, 7.

Γενὴ Φυβίου στρατευσάντες αἰσὼν μὲν καὶ τοὺς
 σὺν αὐτῷ σιμλίουα καὶ ἀπλῶν τοὺς πλεῖστους
 ὄντας σιμλίουα γινώσκοντες ὁ ἐπὶ ἡμετέρους
 παρ' οἷς τῆς ἀσπασίας ἀπετίθειτο, πρῶτα
 ἔσχατον καὶ τέλος, εἰς τὸν αὐτὸν ὑπερ-
 βαίνει πῃ τοῖς τεύχεσι ἐκείνοις ἀπολεσθῆναι
 ὅσα σκῆτον· τὴν δὲ ἀσπασίαν τὴν εἰς τὸν αὐτὸν
 ἀλλ' οὐ σφῆδωτατα ἐμφερῆ ἐκφάνισις ὅτι τῆς
 σιμλίουα ὁ αὐτὸς ἐκείνους τοὺς χωροῖ.

Πολλὰ δὲ χῆματα τῶν τῆς Ἰουδαίας ἐγένετο,
 ὥστε καὶ ἀσπασίαν ὁρᾶν τὴν γινώσκοντα

Ἐπειδὴ τὸν αὐτὸν καὶ καλὰ τὴν αὐτὴν ἐστὶν
 τῆς αὐτῆς πρῶτον μὲν τὴν Περσὶν ἐπετίθειτο
 πρὶν τῆς σιμλίουα κατεστῆσθαι τὴν ἀσπασίαν
 ἐπὶ τῆς αὐτῆς ἀσπασίας τὸν ἡμετέρους ἀσπασίαν
 ἐκείνους καὶ πρῶτον αὐτὸν καὶ κατεστῆσθαι ἐκ τῆς
 Ἰουδαίας καὶ τῆς Ἰουδαίας τῆς αὐτῆς ἔχον ὥστε
 ὑπο τὸν αὐτὸν πρῶτον καὶ ἐξῆς τῆς αὐτῆς τῆς
 καὶ κατεστῆσθαι καὶ ἐξῆς αὐτὸν καὶ ἀσπασίαν
 ἐπὶ τῆς αὐτῆς αὐτὸν καὶ τῆς αὐτῆς τῆς αὐτῆς
 οὐ τῆς αὐτῆς καὶ τῆς αὐτῆς ἀσπασίαν καὶ
 φῶνται ἀλλὰ κινεῖν Φυβίοι· ἐκείτω ἱεροφρονεῖν
 ἀπ' ἀλλοιωταῖν τὰ εἰς τὴν Ἰουδαίαν καλὴν ὥστε
 ἀσπασίαν τὴν αὐτὴν καλὴν ὥστε ἀσπασίαν

ἀσπασίαν τὴν αὐτὴν καλὴν ὥστε ἀσπασίαν

BOOK X

Though the Romans were achieving such results as these and were ever rising to greater power, they showed no magnificence; on the contrary, they surrendered to the people of Apollonia, Corinthian exiles, on the Ionian Gulf Quintus Fabius a senator

against him and captured him along with his rabble-mongers who were rather than recovering themselves against the Carians, whose keeping the Romans had imposed their heavy taxes on. The Carians, finding themselves deserted, they moved a wall at a certain point, and in the early morning, on account of the darkness, not that it was a needless sight but because it was showing herds. But the moon had not and they at once captured the position.

A great fear of them fell to the share of Rome in those days so that they were not over-careful.

Next they made an expedition into the district now called Caria. Their excuse was that the people that received Pyrrhus at were oversteering the whole territory but if really they wished to get possession of Brundisium for the place and a free harbour and for the trade with Sicily and Greece there was an abundance of sailing-places of such a character that vessels would soon find some to sail and put to sea with. By the same word they rendered it and a town is both at this point and it is as well. Yet when accomplishing these exploits and rising to greater power, they showed no magnificence; on the contrary, they surrendered to the people of Apollonia on the Ionian Gulf Quintus Fabius a senator because he

ἐξεδωκαν, ὅτι τινὰς πρεσβεις αὐτῶν ὑἱοισιν οὐ
μενοι καὶ ἐκεῖ ἐβουλῆσαν τι εἶδρασιν αὐτον, ἀλλὰ
καὶ ἐπὶ μῦσαι οἰκαδε ὧ 27 ρ. 11

2,000,000 8, 7.

προσφερις αὐτῶν ἔβρισεν. οἱ δὲ λαβόντες πικτον
ἀπεπεύψαν ἕκαστος ὑπὸ τῇ.

Ἐπὶ δὲ Κικέρτου Φοτῆ καὶ Λίμνιδου ἱκανῶν
πρὸς Θηλασίαν εστράτευσαν ἐπ' ἐλευθερίαν
αὐτῶν ἐσπένδοι γὰρ ἦσαν αὐτοῖς. οἱ ἀρ-
χαιότατοι Τρωητῶν ὄντες ἰσχυρὰ τε περιεποίη-
σαντο καὶ τεῖχος κατασκευάσαν ὀχυρωτάτον,
πολιτεία τε εὐνοῖα μὲν ἐκχυρίστο, καὶ δι' αὐτὰ
πολεμοῦντες ποτὲ τοῖς Ῥωμαίοις ἐπὶ πλείστοις
ἀντεσχοί, ὡς δ' ἐχειρωθήσαν αὐτοὶ μὲν ἐξῶ
καὶ λαὸς ἀδριότητά τε ἑ δυνήσκηται τῇ πολέμῳ
τοὺς οἰκετῆρας ἐπιτρέψαν, καὶ τὰς στρατείας δι-
ετέλεσαν ὡς τὸ πολὺ ἐπιούσαντο καὶ τέλος ἐς τούτῳ
προεβήσαν σφίσις ὡς καὶ ἑρμῆς τοὺς οἰκετῆρας
καὶ φρονίμως ἔχει καὶ ἐλευθερίας αὐτοῖς ἀξιοῦν.
πρῶτον δὲ τοῦ χιμῶν καὶ ἐπιχῶν ταύτην δι-
είκωνται καὶ τὰς στρατῶν ἐσπένδον ἡγήγοντο καὶ
ταῖς ἐσπένδαις διείκοντο καὶ εἰς τὴν βοιλήν
ἐνέη, φέροντο καὶ τὰς ἰρχὰς ἐλαμύσαντο καὶ αὐτοὶ
το σίμματα κίρκον εἶχον καὶ τὰ τε ἄλλα καὶ τὰς
ἰρχὰς τὰς περὶ τὸν ἐσπένδον αὐτοὺς γινόμενας
καμωτέροις εἰς αὐτοὺς ἐκείναις ἀντεπερὶ αὐτῶν
οἷτο οἷτο φέροντο σφίσις οἱ ἡγεῖσθε πολέται οἷτε καθ'
ἐὰν τὰς ἐκείνῳ μὲν ἀμεινῶσαι λαβὼντες πρὸς τοῖς
εἰς τὴν Ῥώμην ἀπεστέλλαν οἱ καὶ οἱ ἀπυρρητῶν

BOOK X

to do it because he had invited some of the envoys.
The people there, however, did him no injury but
actually sent him home.

Zonaras 8, 7.

had insulted their envoys. But they, on receiving
this, sent him back home unarmed.

In the summer of 1045, the emperor and
Andreas, they made an expedition to Venice to
secure the tribute of its citizens, for they were
under treaty obligations to them. These people
were the first among the Europeans. They had
acquired power and were to a certain extent
independent and a well-governed state. Hence
on various occasions when there was peace or war
with the emperor they sent for a tribute. The
emperor, however, they letted not yet
receive all the tribute paid the city. For
servants and used these servants and as a rule to
carry off their canals. For they thought
that it was at that time that the emperor was
powerful and that they were able to
do as they pleased. But when the emperor
came to this, they their own citizens. And that
they were accustomed to send their ambassadors to
summon their citizens to be present at the state
to see the emperor and to have the emperor's authority
thereover. Furthermore, they were not at all
slow to require the emperor for any gifts and the
gifts that were more than. Hence the emperor
citizens not being able to contain them and yet
possessing no power of their own, he then
despatched envoys to say that Rome. The envoys
urged the senate to convene secretly by night in a
certain chamber. He put it down as for Ma...

BOOK X

The Book X These can support you to
sides."

Zonas 8, 7

private house so that no report might get abroad
and they made their request the rulers ac-
cordingly. They did so for the reason that no
one was doing but a certain Socrates was
being entertained by the ruler of the house and
he was kept in the house and leaving what
was left of the house to the slaves when
things were perfect. He said that he feared
the slaves and their return and when they found
out what was about they put to death the slaves
and the other men present as well. Thus
the master of the house was left the house to send
himself to them. He said that he was not
going to let the slaves in the house and the
master was the one who had a great opinion
of them. He thought he was wanted and kind
where upon the slaves gathered to him at home a
society. He said that he did not think they returned and
to some of the slaves who were returned to
take the slaves back. He said that he was going to
do as the slaves wanted but he did not think of
the slaves who were returned to the house and
the slaves who were returned to the house and
who had been returned to their masters were settled by
him on another site.

FRAGMENTS OF BOOK XI

- 481 ὅτι αἵτιαι ἐγένοντο τῆς πρὸς ἀλλήλους δια-
φορᾶς τοῖς μὲν Ῥωμαῖς ὅτι Καρχηδόνιοι τοῖς

Ζουπάρων β, η.

οὐκ ἔλτευνθει ἤρξαντο αἱ Ῥωμαῖοι διαπονητῶν
ἰγνόνων ναυτικῶν γὰρ οὗτε πᾶσι πεπειραίτο
βαλαττοῦργει οὐ γειομένη καὶ ἐπὶ τὰς νῆσους τὰς
τε ἄλλας ὑπείρους ἐπεραιώθησαν Καρχηδόνιοις
δὲ πρῶτοις ἐπολεμήσαν, οὐκ οὐδὲν αὐτῶι οὖσιν ἤττοσιν
οὔτε πλουτῶ οὔτε κρητὴ χώρας, καὶ ἡσκημένοις
τὰ ναυτικά πρὸς περιβόαν, καὶ παρεσκευασμένοις
ἰππικαῖς τε δυνάμεισι καὶ πεζαῖς καὶ ἐλεφασσι,
καὶ ἄρχουσι λαβῆσαν, τὴν τε Σαρδέων καὶ τὴν
Σικελίας τὰ πλείω κατεχοῖσιν ἰθὺς καὶ τὴν
Ἰταλίαν χειρῶσασθαι οὐ ἐλπίδων πεποιήτο τι
τε γὰρ ἄλλα σφῶν φρονηματίζεσθαι ἐπειθοί, καὶ
τῶ ἀντονημῶ λίαν ἐτιγχανοὶ ἐπαίρουμενοι τῶν
γὰρ βασιλείᾳ ἐαίτοῖς κλητῶν ἐτήσιον ἀρχῇ ἀλλ
οὐκ ἐπὶ χρόνῳ δυναστῆας προἰβάλλοιτο, καὶ οὐκ
αἰτοῖς παλαιμένοι προθυμοτάτα ὄντων.

Σέψκει δὲ τοὶ πόλεμον ἐγένοντο Ῥωμαῖοις μὲν
ὅτι Καρχηδόνιοι τοῖς Ἰταλιτικοῖς ἐβοήθησαν,

FRAGMENTS OF BOOK XI

THE causes responsive for the dispute between the two were—on the side of the Romans—that the

ZONARUS 8, 8.

8. At this time the Romans began their struggles overseas, previously they had had no experience at all in naval matters. They now became scared and crossed over to the islands and to other divisions of the mainland. The first people with whom they warred were the Carthaginians. These were in what inferior to them in wealth or in the excellence of their mind. They were trained in naval service to a high degree of efficiency, were equipped with cavalry, foot soldiers, infantry and elephants, ruled the African and had possession both of Sicily and the greater part of Sardinia. As a result they had conceived hopes of conquering Italy. Various factors contrived to increase their self-confidence but they were especially proud by reason of their position of independence. Once they elected their king under the title of a yearly office and not for permanent rule, and being that their efforts were expended in their own behalf they were highly confident.

The reasons all got for the war were—on the side of the Romans, that the Carthaginians had assisted

DIO & ROMAN HISTORY

Ταπεινωτοὺς ἐβοηθήσαι· τοῖς δὲ Καρχηδονίοις ὅτι Ῥωμαῖοι φιλοῦν τῷ Ἰερῶνι συνέθεντο· ἀλλὰ ταῦτα μὲν, οἷα που πεφύκασιν οἱ τῷ μὲν ἔργῳ πλεονεκτεῖν¹ βουλευόμενοι τῇ δὲ δοξαῖν αὐτῶν αἰσχυρομένοι, σκηψέεις ἐποιοῦντο· ἡ δὲ ἀληθεῖα
2 ἄλλως ἔχει· δυνάμειοι μὲν² γὰρ ἐκ πολλοῦ οἱ Καρχηδονιοὶ, αἰξαίνοντο δὲ ἤδη οἱ Ῥωμαῖοι· ἀλλήλους τε υφεικίζοντο καὶ τὰ μὲν ἐπιθυμία τοῦ ἑαυτοῦ πλεονεξοῦς κατὰ τοῦ³ πολλοῦ τῶν ἀνθρώπων, καὶ μάλιστα ὅταν εὖ πράττωσι ἐμφύτοι· τὰ δὲ καὶ φοβῶντο προχέουσιν ἐς τὸν πόλεμον, μὴν⁴ καὶ τῇ αὐτῇ ἑκάτεροι τῶν οἰκείων σωτηρίαν ἀσφαλεῖ, τοῦ τὰ τῶν ἑτέρων
3 προσκτήσασθαι νομίζοντες εἶναι· τὰ τε γὰρ ἄλλα καὶ χαλεπωτάτοις αἰτίαι· τὴν δὲ δυνάμειν ἐν τε ἐλευθέρια καὶ ἐν δουλείᾳ φρονήματι τε ὄντα, καὶ βραχυτάτων ὥς⁵ ἐπὶ ταῖς τῆς ἰαυτιλίας ὀξυτήσι ἡμεστικοταῖς ἄλλων μὲν τιναὶ ἄρχουσιν, ἀλλήλων δὲ ἀπεχεσθαι ἐθελῆσαι· τοιοῦτον κατὰ

Zotterma 8. 8.

Καρχηδόνιοις δὲ ὅτι φιλικαὶ Ῥωμαῖοι συνεθεῖτο
τῷ Ἰερωνί το δ' ἀληθές, ὅτι ἄλληλους κφωρῶντο,
καὶ μίαν σωτηρίαν τῶν οἰκείων ἐκτεροὶ ᾤοντο
εἰ τα τῶν ἄλλων προσκτῆσαιτο οὕτω διαίρου.

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BOOK XI

Carthaginians and assisted the Laurentines, on the side of the Carthaginians, that the Romans had made a treaty of friendship with Hanno. But these they merely put forward as excuses, as those are inclined to do who in reality are seeking their own advantage but are ashamed to be thought to be doing so. The truth is otherwise. As a matter of fact, the Carthaginians who had long been powerful, and the Romans, who were now growing rapidly stronger, kept viewing each other with jealousy, and they were led into war partly by the desire of continually acquiring more—in accordance with the instinct of the majority of mankind, most active when they are most successful—and partly also by fear. Both sides alike thought that the one sure salvation for their own possessions lay in obtaining also those of the others. If there had been no other reason, it was most difficult, nay, impossible for two peoples which were free, powerful and proud and separated from each other by a very short distance—so to speak, considering the quickness of the voyage, to rule alien tribes and yet be willing to keep their hands off each

Zonaras 8, 8.

the Laurentines on the side of the Carthaginians that the Romans had made a treaty of friendship with Hanno. The truth was however that they were viewing each other with jealousy and thought that the only security for their own possessions lay in the possibility of obtaining also those of the others.

τε γη σιμπίσαι τὰς τε σπούδας σφῶν διέλυσε καὶ
ἐν τῷ πολέμῳ αὐτοὺς σπένδον, ξείν. Μ 1. 1 (p. 174)

1. Ὅτι το ἡρωισμῶς λυγρὴ μὲν περὶ Μεσσηνίαν
καὶ Σικελίαν ἐρῶν ἦε καὶ περὶ τὴν οἰκίαν ἐκ-
τέρῳ ἐκείτῃ ἤνῃ κειομένοι ἡσθ' ἡντο καὶ τὴν
ἐνθάδε, ὅτε ἐν μέσῳ σφῶν κειμένη ἐπιβασάν τὴν
κρατήσασθαι αὐτὴν ἐπὶ τοὺς ἐτέρους ἐσφαίλῃ παρ-
ξίαν ἐνομιζόν. Μ 1. 1 (p. 174)

ΖΩΝΑΤΗΣ 8, 8

μένον αὐτὸν σπένδον τε τὰς σπούδας τε διέλυσε
καὶ ἐν τῷ πολέμῳ αὐτοὺς ἐξέπνυσε το ὃ ἦν
τοιοῦτον.

Οἱ Μαρμαρίνοι ἐκ Καμπανίας ποτε πρὸς
Μεσσηνίαν ποικίλᾳ στείλανενοι τότε δ' ὅπου
ἱερωὺς πάλιν κειμένοι ἐπικαλύσαντο τῆς
Ῥώμης ἐν εἰς σφῶν προσηλόντας πικροὺς
ἐπὶ μὲν ἐπικουρῆσαι αὐτοὺς ἐψέφισαντο, αὐτοὺς
ὅτι περὶ τὴν σμικρὰν αὐτοὺς οἱ Μαρμαρίνοι μὴ
τελεῖσθαι πρὸς τὴν Καρχηδονίαν τμηπύονται,
καταστὰς τὴν τε Σικελίαν αὐτὴν κρατῶσιν καὶ ἐν
τῇ Ἰταλίᾳ ἐξ αὐτῇ διασπύται ἡ μὲν ἐστὶν
αὐτῇ. Ὁρᾷ τὴν ἡπειρὸν εἶχε σὺν μετέσθαι
ὅτε περὶ καὶ αὐτὴ ἡπειρὸς ὅ, τε οἷον ἔσται εἴπω
τῇ Ἰταλίᾳ ἐπικειμένη, ἐκείνη τὴν Καρχηδονίαν
ἐκατέσθαι καὶ τῶν αὐτῶν αὐτῶν ἐπικουρᾶσαι,
ἡ γὰρ ταύτην κατασχεῖ καὶ ἡ Μεσσηνίαν παρεῖχε
τοὺς κρατῶσιν αὐτὴν καὶ τοὺς πολεμῶν κειμένη.

Ἐψέφισαντο οἱ Ῥωμαῖοι τοὺς
Μαρμαρίνους οἱ ταχέως αὐτοῖς ἐπικουρᾶσαι εἰς
τινα ἐπιστῆναι αὐτοὺς ὅ, τε ἀνὰ τὴν πικρὴν

BOOK XI

other. But a chance incident of the following nature broke their truce and plunged them into war.

The conflict naturally concerned Messina and Scily, but in reality both sides perceived that from this beginning the struggle would involve their own country as well, and they thought that the island, lying, as it did, between them, would furnish to the side that conquered it a safe base for operations against the other party.

Zoubaran 8, 9.

While they were thus disposed, a certain incident broke the truce and provoked them to war. It was of the following nature.

The Mamertines who had once conducted a colony from Campania to Messina, were now being besieged by Hiero, and they called upon the Romans as a nation of kindred blood. The latter readily voted to aid them, knowing that in case the Mamertines should not secure an alliance with them, they would have recourse to the Carthaginians, and then the Carthaginians would master Sicily, and from thence cross over into Italy. For this island is such a short distance away from the mainland that the story goes that it was itself once a part of the mainland. So the island, taking lying off Italy, seemed to make the Carthaginians to any claim, as to the land over opposite, could they but occupy Sicily first, and the possession of Messina assured to its masters the control of the strait also.

Though the Romans voted to assist the Mamertines, they did not promptly come to their aid because of various hindrances that occurred. Hence the

5 "Ὅτι Γίσιος Κλαυδίου ἐλθῶν ἐς ἐκκλησίαν ἄλλα τε ἐπαγωγὰ εἶπε καὶ ὅτι ἐπ' ἐλευθερώσει τῆς πόλεως ἡκει, οὐ γὰρ δεῖσθαι γε Ῥωμαίους Μεσσηνίης οὐδέ· καὶ ὅτι εὐθὺς, ἐπειδὴν τι πρᾶγματα αὐτῶν καταστήσῃ, ἀποπλευσεῖται.¹ καὶ τοὺς Καρχηδονίους ἦται καὶ ἀποχωρῆσαι ἐκέλευσεν, ἢ, εἰ δὴ τι δίκαιον εἰπεῖν ἔχουσιν, ἐς

Ζωπάτας 2, 3.

μενοι οἱ Μαιερτίνοι Καρχηδονίους ἐπεκράτεσαντο. οἱ δὲ καὶ ἑαυτοῖς καὶ τοῖς ἐπικυλευσάμενοι, εἰρὴν κατεπραξάντα πρὸς Ἱερώνη, ἵσα μὴ οἱ Ῥωμαῖοι ἐς τὴν νῆσον περαιωθῶσι, καὶ τοὺς πορθμῶν δὲ καὶ τὴν πόλιν ἐφίλασσαν, Ἰερίωνος σφῶν ἡγεμένου καὶν τούτῳ Γίσιος Κλαυδίου χιλιάρχῳ, ναυσὶν ολίγαίς, οὗτοι Ἀππιοὶ Κλαυδίου προπεμφθέντες, εἰς τὸ νῆγον ἰφικέτο. διαπλευσαὶ δὲ οὐκ ἐθάρρησε, πολὺ πλείον το τῶν Καρχηδονίων ὁρὸν ναὶ τὸν ἀκατίῳ δ' ἐμβὰς προπείσχε τῇ Μεσσηνίᾳ καὶ διελεχθῆναι αὐτοῖς ὅσα οὐ καίρος ἐτίσθη ἀντειπώντων δὲ τῶν Καρχηδονίων, τότε μὲν μὴδὲν πράξας ἀνεκομισθῆναι, μετὰ ταῦτα δὲ γνοὺς τοῖς Μαιερτινοῖς ἐν στασίσι ὄντας οὔτε γὰρ τοῖς Ῥωμαίοις ὕπερ κει ἐβούλοντο καὶ τοὺς Καρχηδονίους ἐβάρυνετο, ἐπλευσεὶ αὐτῆς, καὶ ἄλλα τε εἶπεν ἐπαγωγὰ καὶ ὡς ἐπ' ἐλευθερώσει τὴν πόλιν ἡκει καὶ ἐπειδὴν καταστήσῃ τα πρᾶγματα, ἀποπλευσεὶ καὶ τοὺς Καρχηδονίους ἢ ἀποχωρῆσαι ἐκέλευσεν ἢ, εἴ τι δίκαιον ἔχοιεν, τοῦτο εἰπεῖν, ὥς δ' αὕτως

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Gaius Claudius came to the meeting and among
 his remarks which he made to tempt them he de-
 clared that the object of his presence was to free the
 city, since the Romans had no need of Messina, and
 that he would immediately sail away as soon as he
 had set their affairs in order. Next he commanded
 the Carthaginians either to withdraw, or if they
 had any just plea to offer to submit to arbitration.

Zonaras 8, 8

Mauritius under the pretence of necessity called upon
 the Carthaginians. These offered peace with
 Hannibal for themselves and for those who had
 sworn that and sought to prevent the Romans from
 crossing into the island, and under the leadership of
 Hannibal they kept guard over the strait and the
 city. Meanwhile Gaius Claudius a military tribune,
 sent ahead with a few ships by Appius Claudius,
 had arrived at Rhegium. But to sail across
 was more than he dared for he saw that the
 Carthaginian fleet was far larger. So he embarked
 in a skiff and landed at Messina, where he talked to
 the Mauritanians as long as he dared to persuade them. When
 the Carthaginians spoke in opposition he retired
 without accomplishing anything at all. He then ascer-
 tained that the Mauritanians were at odds—
 they did not wish to submit to the Romans and
 yet were weary of the Carthaginians. He sailed
 away again. Among other remarks which he made
 to tempt them he declared that the object of his
 presence was to free the city and that as soon as
 their affairs could be set in order he would sail away.
 He also commanded the Carthaginians either to
 withdraw or if they had any just plea to offer it

θ' κρῖσιν καταστήναι ὥς δ' οὔτε τῶν Μαιμερτίων
 τις ὑπὸ θεοὺς ἐφθέγγετο καὶ οἱ Καρχηδόνιοι ἄτε
 καὶ βίᾳ τὴν πόλιν κατέχοντες βραχὺ αὐτοῖ
 ἐφρουτιζον, αὐταρκες ἔφη μαρτυριον τὴν σιωπῇ
 παρ' ἁμφοτέρωι ἔχειν¹ τῶν μὲν ὅτι ἀδικοῖεν, δεδι
 καιολογῆσθαι γὰρ ἂν εἴπερ τι ὕμῃς ἐφρονουν τῶν
 δε ὅτι τῆς ἐλευθερίας ἐπιθυμοῖεν παρρησιᾷ γὰρ
 ἂν, εἴπερ τὰ τῶν Καρχηδονίων ἥρουντο, ἄλλως τε
 καὶ ἰσχυρὸς αὐτῶν παρουσιῆς κεχρῆσθαι καὶ
 προσυπέσχετό σφισι βοηθήσειν καὶ διὰ τὸ γένος
 αὐτῶν τῆς Ἰταλίας ὄν καὶ διὰ τὴν αἵτησιν
 τῆς ἐπικουρίας ἣν ἐπεποίητο. —M 113 (p. 179).

Ζουατὰς B, 8.

τῶν Μαιμερτίων τις ὑπὸ θεοὺς ἐφθέγγετο, καὶ οἱ
 Καρχηδόνιοι, βίᾳ τὴν πόλιν κατέχοντες οὐδὲν
 αὐτοῖς ἐφρουτιζοι, "αὐταρκες," ἔφη, "μαρτυριον
 παρ' ἁμφοτέρωι ἢ σιωπῇ τῶν μὲν ὅτι ἀδικοῦσιν,
 εἰ γὰρ τι ὕμῃς ἐφρονουν, ἐδικαιολογήσαντο ἂν,
 τῶν δὲ ὅτι τῆς ἐλευθερίας ἐπιθυμοῖεν ἐπαρρησιᾷ
 σαιτο γὰρ ἂν, εἰ τὰ τῶν Καρχηδονίων προήρητο"
 καὶ ἐπηγγελλετο βοηθήσειν αὐτοῖς θορύβου δὲ
 καὶ ἐπαιρου παρα τῶν Μαιμερτίων ἐπὶ τοῦτοις
 γενομένοις εὐθὺς ἀνεπλευσε πρὸς τὸ Ῥήγιον, καὶ
 μετ' ὀλίγον παντὶ τῷ ναυτικῷ βιασαμένος τὸν
 διπλουν, τὸ μὲν τι ὑπὸ τοῦ πληθους καὶ τῆς

¹ τὴν σιωπῇ

ἔχειν Bk, ἢ σιωπῇ

ἔχει Ms.

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Now when not one of the Mamertines, by reason of fear opened his lips and the Carthaginians since they were occupying the city by force paid little heed to him he stated that in the silence of both sides he had sufficient evidence. On the part of the invaders it showed that they were in the wrong since they would have justified themselves if their purposes were at all honest, and on the part of the Mamertines that they desired freedom since they would have been quite free to speak had they chosen the side of the Carthaginians, especially as there was a force of the latter present. Furthermore he promised that he would aid them both on account of their Italian origin and on account of the request for assistance which they had made.

Zonaras II, 8.

Now when not one of the Mamertines, by reason of fear opened his lips and the Carthaginians who were occupying the city by force paid no heed to him he said. The silence on both sides affords sufficient evidence. On the part of the invaders it shows that they are in the wrong since they would have justified themselves if their purposes were at all honest, and on the part of the Mamertines that they desire freedom since they would have spoken freely if they had espoused the cause of the Carthaginians. And he promised to aid them. At this request of assistance rose from the Mamertines. He then sailed back to Hæguro and a little later forced a passage across with his entire fleet. However partly because of the numbers and skill of the Carthagin-

7 Ὅτι Γαίος Κλαύδιος τῶν τε τριηράων τινὰς ἀπέβαλε καὶ χαλεπῶς ἀπέσωθη οὐ μὲντοι παρὰ τοῦθ' ἦττον οὔτε ἐκεῖνος οὔτε οἱ ἐν τῇ ἄστει Ῥωμαῖοι ἰντελόβοντο τῆς θαλάσσης, ὅτι πρῶτον πειρασμένοι αὐτῆς ἠττηθῆσαι, ὅπερ πον φιλοῦσιν οἱ πρῶτον τε ἐγχειρισάμενοι καὶ σφαλεντές παεῖν, πρὸς αἰωνοῦ το προσθεῖν τιθέμενοι καὶ μὴ αὐθὶς ποτε κατορθῶσειν νομίζοντες· ἀλλὰ καὶ προθυμοτερον αὐτῆς διὰ τε τὰλλα καὶ διὰ φιλατιμῶν, ἵνα μὴ καὶ ὑπο τῆς συμφορας ἀποτετραφθαι δοξῶσι, μετεποιήσαντο.—M. 114 (p. 180).

8 Ὅτι ὁ Ἄντων οὔτ' ἄλλως ἐν³ ἐλαφρῶ ταν πολέμον ποιούμενον, εἴ τε καὶ δέοι αὐτὸν γενέσθαι, τὴν γοῦν αἰτία τῆς διαλύσεως τῶν σπονδῶν ἐς ἐκεῖνον τρέψαι, μὴ καταρχεῖν αὐτός³ νομισθεῖν, θέλων, ἀπέπεμψε⁴ αὐτῷ τὰς ναῦς καὶ

Ζουατὰς B, D.

τέχνης τῶν Καρχηδονίων, το δε πλεῖστον διὰ τὴν τοι ροῦ χαλεποτητα καὶ χειμωνα ἐξαιφνης γενομενον, τινὰς τε τῶν τριηρών ἀπέβαλε καὶ ταις λοιπαῖς μόλις εἰς το Ῥήγιον ἀπέσωθη.

Ζουατὰς B, D.

9 Οὐ μὲντοι τῇ θαλάσσης οἱ Ῥωμαῖοι διὰ τὴν ἠτταν ἀπέσχαντο, ἀλλ' ὁ μετ' Κλαυδίου τὰς ναῦς ἐπισκευάζεν, Ἄντων δὲ τῇ αἰτίᾳ τῆς τῶν σπονδῶν διαλύσεως, εἰς τοὺς Ῥωμαίους τρέψαι βουλυμενος, καὶ τὰς ἡλυσας τριηρεῖς τῷ Κλαυδίῳ

τε μεταρρῶσαι v. Hecw
αὐτῶν v. Hecw, αὐτῆς M.

μορῶν M., ³ ἐν Bc., ἐν M.
1 ἀπέπεμψε Bk., προσέειπε M.

BOOK XI

Gaius Claudius lost some of his triremes and with difficulty got back to safety. Neither he nor the Romans in the City, however, relaxed their attempts to master the sea because they had been worsted when first making trial of it, although this is the ordinary course that people pursue who fail in their first undertaking and think that they can never again succeed viewing the past in the light of an omen. On the contrary, they applied themselves to the sea with even greater zeal, chiefly because they were ambitious and did not wish to appear to have been diverted from their purpose by the disaster.

Hannibal was also well disposed to make light of the war, and wished, in case it were bound to occur, to throw the responsibility at least for breaking the truce upon the other man, for fear it might be thought that he himself was taking the initiative. Accordingly he sent back to him the

Zonaras 8, 8.

mans but chiefly owing to the violence of the current and to a storm that suddenly came up, he lost some of his triremes and barely succeeded in getting back safely to Rhegium with the remainder.

Zonaras 8, 9.

9 However the Romans did not abandon the sea because of their defeat. Claudius proceeded to repair his ships, while Hannibal, wishing to throw the responsibility for breaking the truce upon the Romans, sent to Claudius the captured triremes and was restoring

τους αἰχμαλώτους, πρὸς τε τὴν εἰρήνην προ-
καλεῖτο, καὶ προσπαρῆναι οἱ μὴ πολυπραγμονεῖν
τὴν θάλατταν. M. 1.5 (p. 180).

- " Ὅτι ἐπεὶ οὐδεν ἑδέξατο, ἀπειλὴν ὑπέρφροια
καὶ μεμεσητὴν ἠπειλήσεν ἔφη τε γὰρ μὴδ'
ἀπονέψασθαι ποτε τὰς χεῖρας ἐν τῇ θαλάσῃ
τοῖς Ῥωμαίοις ἐπιτρέψει, καὶ μετὰ ταύτης
ἀπέβαλε καὶ τὴν Μεσσήνην οὐ πολλῷ ὕστερον.
—M. 116 (p. 180).

- 10 "Ὅτι ὁ Κλαυδῖος καταλαβὼν τοὺς Μαιερτίνους
ἐν τῷ λιμένι συνεστραμμένους, ἐκκλησίαν τε
αὐτῶν ἐποίησε καὶ εἰπὼν· ὅτι "οὐδεν δεῦμαι τῶν
ὀπλῶν, ἀλλ' αὐτοῖς ὑμῖν διαγινῶναι πάντα ἐπι-
τρέπω," ἐπεισέ σφας μεταπέμψασθαι τὸν Ἄν-
δωνα· μὴ βουλευθέντος τε αὐτοῦ καταβῆναι πολλοὺς
ἐνέκειτο κατατρεχῶν καὶ λέγων ὅτι, εἰ δὴ τι καὶ

Ζουάτος B, B.

ἔπεμψε καὶ τοὺς αἰχμαλώτους ἀπεδίδοι καὶ πρὸς
τὴν εἰρήνην προεκαλεῖτο αὐτόν. ἐπεὶ δ' οὐδεν
ἑδέξατο, ἠπειλήσεν μὴδ' ἀπονέψασθαι ποτε τὰς
χεῖρας ἐν τῇ θαλάσῃ, τοὺς Ῥωμαίους εἰσαι ὁ
Κλαυδῖος δὲ τῇ τοῦ πορθμοῦ φύσιν κατανοήσας,
ἐτήρησε τοὺς ῥαῦν καὶ τοὺς ἀνέμοι ἐκ τῆς Ἰταλίας
εἰς τὴν Σικελίαν ἄμα φέροντας, καὶ οὕτω διε-
πλευσε, εἰς τὴν νῆσον, μηδενος ἐναντιωθέντος.
εὗρων οὖν ἐν τῷ λιμένι τοὺς Μαιερτίνους ὁ γὰρ
Ἰωνῶν προπομπεύσας αὐτοὺς ἐν τῇ ἀκροπόλει
καθησθαι φυλακτῶν αὐτῶν, ἐκκλησίαν συνήγαγε,
καὶ διαλεχθεὶς αὐτοῖς ἐπεισε μεταπέμψασθαι τὸν
Ἄνδωνα, ὁ δὲ καταβῆναι οὐκ ἤθελε φοβηθεὶς δὲ

BOOK XI

sings and the captives and urged him to agree to peace, moreover he advised him not to meddle with the sea.

When Claudius would listen to nothing, he uttered an arrogant and outrageous threat. For he declared that he would never allow the Romans even to wash their hands in the sea, yet he let not only the sea but also Messina not much later.

Claudius, finding the Mamertines gathered at the harbour, called an assembly of their number and made the announcement: "I have no need of arms, but leave it with yourselves to decide everything." By this means he persuaded them to send for Hanno, and when Hanno was unwilling to come down, he denounced him vigorously, inveighing

Zonaras 8, 9

the captives, and he urged him to agree to peace. When the other would listen to nothing he threatened that he would never permit the Romans even to wash their hands in the sea. But Claudius now that he had become acquainted with the strain, watched for a time when the current and the wind both bore from Italy toward Sicily, and then sailed to the island, encountering no opposition. So, discovering the Mamertines at the harbour he convened an assembly and talked to them, finally persuading them to send for Hanno. For the latter had already become suspicious of their movements and had established himself on the citadel which he was guarding. Now Hanno was unwilling to come down, but fearing that

το βραχυτάτων ἰκαίωμα εἶχεν, παντὶς ἂν ἐς
 λόγους οἱ ἀφικέτο καὶ οὐκ αἱ βία τὴν πόλιν
 κατεῖχεν. VI 117 (p. 181)

- 32 Δίων τῇ Βιβλίῳ "σὺ μὲν καὶ τοῖς φίλοις τοῖς
 τι πλημμελησασιν ἐπέξερχη, ἐγὼ δὲ καὶ τοῖς
 ἐχθροῖς συγγενώσκω."—Beckh Anecd. p. 171 24

Ζωπατῶ 8, 8.

μη οἱ Μαμερτίνοι ὡς ἀδικοῦντος αὐτοῦ νεώτε-
 ρισωσιν, ἦλθεν εἰς τὴν ἐκκλησίαν. καὶ πολλῶν
 ὑπ' αὐτοῖν μίσην λεχθῆναι συνεηρτῆσε τις τῶν
 Ῥωμαίων αὐτὸν καὶ ἐρεβάλεν εἰς τὸ δεσμωτήριον,
 συνεπισπινουμένων τῶν Μαμερτινῶν.

Καὶ ὁ μὲν οὕτως ὅλην ἀνάγκη τὴν Μεσσηνίαν
 ἐξέλιπεν, οἱ ἑκαρχήδονοι δὲ ἐκίλασαν μὲν τοὺς
 Ἰωνῶνα, κήρυκα δὲ τοῖς Ῥωμαίοις ἐπέμψαν τὴν
 τε Μεσσηνίαν ἐκλιπεῖν κελευσόντες καὶ ἐκ πύσσης
 ἀπελθεῖν Σικελίας ἐν ἡμέρᾳ ῥῆτῇ καὶ στρατιᾶν
 ἀπεσταλέασιν. ὡς δ' οὐκ ἐπειθοῖτο οἱ Ῥωμαῖοι,
 τοὺς τε μισθοφοροῦντας παρ' αὐτοῖς ἐξ Ἰταλίας
 ἀπεκτείνειν καὶ τῇ Μεσσηνίᾳ προσεβαλεῖν σιρῆν
 δε καὶ οἱ Ἰέρων αἰτῶν καὶ τὴν πόλιν ἐπολιορκεῖν
 καὶ τοὺς πορθμοὺς ἐφύλασσαν, ὥς μὴτε στρατεύμα
 μὴτε σῆτος αὐτοῖς κομισθῇ ὁ μαθὼν ὁ ὑπάτος
 ἦδη πλησιάζων ὡς εἶρε σιχνεῖν αὐτῷ πολλαχῇ
 κατὰ προφασιν ἐμπορίας ἐλλειμενίζοντας, ἐξῆ
 πατήσας σφᾶς ὅπως διελεθῇ τὰν πορθμῶν ασφαλῆς,
 καὶ ἔλαβε νυκτὸς τῇ Σικελίᾳ προσορμισσάμενος.
 καὶ προσπλευσας οὐ παρῶ τοῦ στρατοπέδου τοῦ
 Ἰερωνος αὐτίκα σινεμιξε, νομιζὼν φοβερωτάτος

BOOK XI

against him and declaring that if the other had even the slightest right on his side he would certainly have come to a conference with him and would not persist in occupying the city by force.

Dr. Book XI. You attack even your friends who have been guilty of no error, whereas I pardon even my enemies."¹

Zonaras 8, 9.

the Mamertines brought all general justice on his part and revolt, he finally entered the assembly. After many words had been spoken to no purpose by both sides one of the Romans seized him and with the approval of the Mamertines threw him into prison.

This matter compelled Hanno of Messana to fly. The Carthaginians pushed forward and sent a herald to the Roman envoys telling them to leave Messana and depart from all of Sicily by a given day. They also set an army on motion. And when the Romans paid no heed they put to death the mercenaries serving with them who were from Italy and made an assault upon Messana accompanied by Hanno. They besieged the city and kept guard over the strait to prevent any troops or provisions from being conveyed to the foe. The coast guard of this when he was already close at hand and finding that Hannibal Carthaginus had passed at various points about the harbour under pretence of carrying a trade he resorted to desperate measures to get safe across the strait and thus succeeded in anchoring off Sicily by night. His place of landing was not far from the camp of Hanno and he joined battle without delay thinking that his sudden appearance

¹ Thought by von Gutschmid to be from Hanno's speech.

ὅτι ὁ ὑπάτος Κλαύδιος τοῖς στρατιωταῖς προσπαρήνεσε θαρρεῖν μηδὲ ἐπὶ τῇ τοῦ χιλιάρχου ἵππῃ καταπεπληῆχθαι, διδάσκων αὐτοὺς ὅτι τε αἰεὶ καὶ τοῖς ἄμεινον παρεσκευασμένοις γίγνοιτο καὶ ὅτι ἡ σφετερα ἄρετὴ πολλὴ τῆς των ἐναντίων τεχνῆς προεχούσα εἴη· ἑαυτοὺς μὲν γὰρ τὴν ἐπιστήμην τοῖς ναυτικῶν δι' ὀλίγον προσληψέσθαι, τοῖς δὲ διὰ Καρχηδονίοις μηδέποτε τὴν ἡνερειαν ἐκ τοῦ ἴσου σφίσιν ὑπαρξείν· ἔφη τὸ μὲν γὰρ κτήτορ ὁ δὲ βραχέος τοῖς του μόνον αὐτῷ προσεχούσι· καὶ καθαιρετὸν μελετῆ εἶναι, το δὲ εἰ μὴ φύσει τῷ προσεῖη οἷα καὶ διδασχῇ πορισθῆναι.
—M. 118 (p. 181).

Ζωαγόρας 8, 9.

αὐτοῖς ἐκ τοῦ ἀθρόου φανήσεσθαι ἀντεπεξελθούτων δ' αὐτοῖς το μὲν των Ῥωμαίων ἱππικὸν ἡλαττώθη, το δ' οπλιτικὸν ὑπερῆσχε· καὶ ὁ Ἰερων τότε μὲν εἰς τὰ ἄρρη, ἐς δὲ τὰς Συρακουσὰς ὕστερον ἀπεχώρησεν.

Ὁ οὖν Κλαύδιος, ἀποχωρησάντος τοῦ Ἰερωνος καὶ τοῖς Μλαμερτίων δια τὴν παρουσίαν αὐτοῦ ἀναθαρσυσάντων, ἐπηλθε τοῖς Καρχηδονίοις μοναθῆσιν ἤδη καὶ τῷ σφίω προσεβαλε χάρα κωματι ὅντι οἷον ἐν χερρονησῷ· ἐντεῦθεν μὲν γὰρ ἡ θάλασσα τοῖτο σιγείχεν, ἐντεῦθεν δ' ἔλη τινὰ δυσδιαβᾶτα ἐπὶ δὲ τοῖς αἰχένα δι' οὐτὸν ποιοῦτο διατειχισμα· βιαζόμενοι οὖν πρὸς ταῦτα οἱ Ῥωμαῖοι ἐταλαιπώρησαν καὶ βαλλόμενοι

¹ τοῖς στρατιωταῖς ἢ καὶ τοῖς στρατιωταῖς Μλ.

² διδασχῇ Μλ., διδασχῇ δὲ Δλ.

BOOK XI

The consul Claudius exhorted the soldiers moreover to be of good cheer and not to be cast down over the defeat of the tribune. He showed them that victories fall to the lot of the better-equipped, but that their own valor was far better than the skill of the opponents. They would soon acquire the science of seafaring, whereas the Carthaginians would never have bravery equal to theirs. For skill was something that could be obtained in a short time by men who gave their minds to it, and could be mastered by practice, but bravery, in case it were lacking in a man's nature, could never be furnished by instruction.

Scipio 8, 9.

would be most likely to inspire the enemy with fear. When they came out to withstand the attack, the Roman cavalry was worsted but the heavy-armed infantry prevailed. Hanno retired temporarily to the mountains and later to Syracuse.

When Hanno had retired, the Mamertines recovered courage because of the presence of Claudius. Claudius therefore assailed the Carthaginians who were now isolated and attacked their rampart which was situated on a kind of peninsula. For on the one side the sea enclosed it, and on the other some marshes, difficult to traverse. At the neck of this peninsula, the only entrance and a very narrow one, a cross wall had been built. In an attempt to carry this point by force the Romans fared badly and withdrew

DIOS ROMAN HISTORY

- 12 Ὅτι θαρσήςαντες αἱ¹ Λιβυες, ὡς² αὐτῇ φύσει τοῦ χωρίου ἄλλα τῇ σφετέρῃ ἀρετῇ κεκρατηκυτές ἐπέξουδον ἐποιήσαντο ὁ δὲ Κλαυδῖος οὕτως αὐτοὺς δέδωκεν ἐποίησεν ὡς μηδ' ἐξῆι τοῦ³ στρατοπέδου παρακίψαι. M 1.9 p 181
- 13 Σιμβαίνει γὰρ ὥς⁴ πληθεῖ τοῖς μὲν ἐκ λογισμοῦ τι δέδωκεν ὀρθοῦσθαι διὰ προφίλακην αὐτοῦ. τοῖς δ' ἀπρονοήτως θρασυνομενεῖς φθειρεσθαι δι' ἀφελείαν. Max Conf Flor f 16^v M p. 57
- 14 Το μὲν σωφρονοῖν καὶ κτάται τὰς νίκας καὶ γενομένης φυλάσσει, το δ' ὑπελθαῖνον οὔτε περιγίνεται τινα, καὶν ἄρα εὐτυχίῃσι πότε ἐν τινι, μῆστα αὐτοῦ ἀπύλλουσι, καὶν μὲν διάσωσι τι, χεῖροι ὑπ' αὐτοῦ τοῦ παραλογον ευπραγίῃσαι γενομένου, οὐχ ὅσον οὐκ ἐκείνου τι κινᾶται, ἀλλὰ
- 15 καὶ αὐτοῦ προσδιαφθείρεται καὶ γὰρ πῶς πᾶν το παρὰ λογον θρασυνομενον καὶ δέδωκεν ἀλογως πεφικεν ὁ μὲν γὰρ λογισμος την τε γνωμην τῇ προνοίᾳ βεβαιαι καὶ την ἐλπίδα πιστην ἐκ τοῖ ἐχεγγυοι αὐτῆς ἔχων, οὔτε καταπτήσσειν τινα

Σοπαττα 8, 9.

ἀνεχωρησαι. οἱ δὲ Λιβυες θαρσήςαντες ἐπέξῃλθαι καὶ ὡς φενοῖντας ἐπιδιωκόντες ἐξῆι προελθὼν λυθασιν τῶν στενῶν καιπαῖθα ἐπιστραφε. τες οἱ Ῥωμαῖοι αὐτοὺς ἐτρέψαστο καὶ πολλοὺς ἀπέκτειναν ὥστε αὐτοὺς μηκέτι τοῖ στρατοπέδου προσελθεῖν παρ' ὅσον ἦν ἐν Μεσσηνῇ ὁ Κλαυδῖος

α M^a, π M^b ² αἱ αἱ ρησὶς βγ δκ ³ ἐξῆι τοῦ Πκ.
 εἰ ταν M^c ⁴ αἱ B^a, αἱ αἱ M^b ⁵ αὐτὸ B^a αὐτὸ M^c.

BOOK XI

The Africans taking courage as if they had courage and not through the nature of their position, but by their own valour, sallied forth. But Claudius made them so fearful that they did not even peep out of the camp.

For it usually happens that those who are in dread of something as a result of calculation are successful because of their precaution against it whereas those who are beaten through lack of foresight are ruined because of their unguarded state.

Moderation both obtains victories and preserves them after they are won, whereas license carries ruin against nothing, and if it ever should be fortunate in any matter, very easily destroys it. And even if it perchance preserves some conquest, it grows worse by the very fact of undeserved good fortune and so far from being benefited by its success, is itself actually ruined. Moreover, all boldness that is not in accord with reason is prone to increasing fear. Calculation bringing with it resolution strengthened by forethought and hope rendered reliable by its own trustworthiness, does not allow one

Zonarus II, 9.

under a shower of missiles. The Africans then took courage and sallied out, pursuing the fugitives as they caught them beyond the narrow strip of land. To reason the Romans wheeled about routed them, and killed many, so that they did not issue from the camp again, at least so long as Claudius was in Messana.

οὐδ' ἵπερφόρουεῖν εἴη ἢ ἑ ἀλογιστος ἐμπληξία
 πολλοὺς ἐν τε ταῖς εὐπραγίαις ἐξαίρει καὶ ταῖς
 συμφοραῖς ταπεινοί, οἷα μηδὲν ἔρμα ἔχουσα, ἀλλ'
 αἶε τῷ συμπιπτοῖσι ἐξομοιούμενη Μακ. Conf.
 P. or f 166^o M p 532 ἀπὶ φρονεῖ καὶ γὰρ πῶς
 § 15 M 120 (p 181)

Ζηκίας δ, θ.

Ὁ δὲ θιάσασθαι τὴν πρόσδον μὴ τολμῶν
 πρὸς τὰς Συρακυσὰς καὶ τὸν Ἱερῶνα ἐτραπέτο,
 φιλακὴν ἐν τῇ Μεσσηνίᾳ καταλιπὼν καὶ προσ-
 ἔβαλλε τε αὐτὸς τῷ ἄστει κύκεινο, ποτε ἐπέξε-
 σαν καὶ ὅτε μὲν ἐκράτουρ, ὅτε δ' ἐκράτουσι
 ἑκάτεροι, καὶ ποτε εἰ χωρὶς στενῇ ὁ ὑπάτος
 γεγωνὺς ἔαλω ἄν, εἰ μὴ πρὸ τοῦ περισχεθῆναι
 ἐπεμψε πρὸς τὸν Ἱερῶνα, εἰς συμβάσεις δη-
 τινὰς αὐτοὶ προκαλούμενος οὕτω γὰρ ἔλθοντος
 τινὸς πρὸς ὃν ἐμέλλε συμβῆσεσθαι διελέγετό
 τε αὐτῷ καὶ ὑπαπθῇ, μεχρὶς οὐ πρὸς τὸ ἀσφαλες
 ἀπεχωρῆσε τῆς δὲ πόλεως ῥαδίως ἄλυνται μὴ
 δυναμένης, καὶ τῆς προσεδρείας ἀπορῶν δια-
 σπαινὺν οὐσῆς σιτίων καὶ διὰ νοσοῖν τῆς στρατίας
 ἀπαρεσθῇ καὶ οἱ Συρακούσιοι εἶποντο καὶ ἐς
 λόγους τοῖς σκεδανυμένοις ᾔψαν, καὶ ἐσπει-
 ραίτο ἄν, εἰ καὶ ὁ Ἱερῶν συμβῇ, αἰ ἠθέλησεν.
 ὁ δὲ ὑπάτος φρενερᾶν ἐν τῇ Μεσσηνίᾳ καταλιπὼν
 ἀπέπλευσε εἰς τὸ Ῥήγιον.

Οἱ Ῥωμαῖοι δὲ ἔπειτα τὰ Τυρσηνικὰ καθεισθη-
 κει καὶ τὰ ἐν τῇ Ἰταλίᾳ ἀκριβοῦς εἰρηνούν, τα δὲ
 τῶν Καρχηονικῶν ἐπὶ πλεον συνίστατο, ἅμφω
 τοὺς ὑπᾶτοὺς ἐς τὴν Σικελίαν ἐκστρατευσάι
 ἐκέλευσαν. περαιωθέντες οὖν ὁ τε Μαξιμὸς

BOOK XI

to be either dejected or presumptuous. Unreassuring impulse on the other hand, often elates men in the midst of good fortune and brings them low in disasters, possessing, as it does, no support, but always accommodating itself to the chance event.

Zonarius B. R.

But since he hesitated to force the entrance, he left a garrison behind in Messina, and turned his attention to Syracuse and Hiero. He made assaults upon the city, and the inhabitants would now and then come out to battle. Each side was sometimes victorious and sometimes defeated. One day the consul got into a confined position and would have been captured, had he not before being surrounded sent to Hiero an invitation to agree to certain terms. When the man came with whom he was to conclude the terms, he kept falling back on a trustfully while conversing with him, until he had retired to safety. But the city could not easily be taken, and a siege was impracticable because of the scarcity of provisions and because of disease in the army. Claudius accordingly withdrew, but the Syracusians followed and held communication with his scattered troops, and they would have made a truce, if Hiero also had been willing to agree to terms. The consul left behind a garrison in Messina and sailed back to Rhegium.

Now that Etruscan unrest had come to a standstill, and affairs in Italy were perfectly peaceful, whereas the Carthaginian power was becoming ever greater, the Romans ordered both the consuls to make an expedition into Sicily. Valerius Maximus and Otta-

Ζηναίτας 8, 9.

Οὐάλλεριος καὶ Ὀτακίλιας Κρασσος καὶ δια-
τὴν ἰησοῦ ὁμοῦ τε καὶ εἰς ἡ πορευομένητοι πολλοὺς
εὐλογοῦντα παρίστησαντο. ὡς δὲ τὰ πλεῖστα ἀπέ-
σπευτο, πρὸς τὰς Σαρακηνὰς ὄρμησεν καὶ ὁ
ἱερὸν φοβηθεὶς διέκυρκενυσάτο σφίσι τὰς πόλεις
τε ἃς ἀφῆρητο ἀπυοῖδου καὶ χρῆματα ὑπισχνοί-
μενοι καὶ τοὺς αἰχμαλώτους ἐλευθέρων. καὶ
ἐτίθει ἐπὶ τοὺς αἰσπυρῶν οἱ γὰρ ἔπατοί μόν
μετ' αὐτοῦ καταστρεφασθῆναι τοὺς Καρχηδονίους
ἐκείναι σιμῆντες ὅσιν αὐτῷ πρὸς τὰς λοιπὰς
πόλεις ὑπὸ Καρχηδονίῳ φραιρείμεναι ἐπὶ
πύργοι καὶ τὰς μετ' ἄλλων ἐπεκρευσθῆσαι.
Ἐμίσται ὁ ἐκείσιν ἐλάττοι διὰ γὰρ τὴν πρὸς
Ῥωμαίους οἰκειώσει οἱ ἐν αὐτῇ, ἀπο τοῦ ἄνεοι
λεγοῦντες γεγονέναι προσεχώρησαν αὐτοῖς, τοὺς
Καρχηδονίους φονεύσαντες.

Ζηναίτας 8, 10

11 Καὶ οἱ μετ' ἔπατοί εἰς τοὺς χειμῶνα ἐν-
τὴν Ἑρρίον ἀπῆσαν. Καρχηδονίαι δὲ ἐν Σαρδῶ
τὸ πλεῖστον ἐκείναι τοῦ στρατοῦ, ἐν ἐκείνῃ τῇ
Ῥωμαῖοι θύονται καὶ ἡ τελευτῶντων τῇ Σικελίας
ἐκστισώσιν ἢ διαπεραινώμεντας ἀσθενέστερους
ποιήσωσιν. ἀλλ' οὔτε τοῖτοι οὔτε μὴν ἐκεί-
νοι ἐπέτιχον οἱ γὰρ Ῥωμαῖοι τὴν τε μικρὰν
ἐφίλακτον καὶ ἱξίωμαχον ἐν Σικελίᾳ ἐνιστάμεν
ἔπεμψαν μετὰ Πιστολίου Ἀλβίου καὶ μετὰ
Ἀμύλου Κρητοῦ ἔλθοντες ἐκ ἐν Σικελίᾳ
οἱ ἔπατοί ἐπ' Ἀκαγίαιτα ὤρμησαν, ἐκείναι
Ἀκρίσαν τοὺς Πιστῶνος ἐπαλιόκρουσι ὅσοι ἐν

BOOK XI

Zonaras 8, 9.

Lucius Crassus consequently crossed over, and in their progress through the island together and separately they won over many towns by voluntary submission. When they had gained the majority of the powers, they set out for Syracuse. Hiero, in terror, sent a herald to them with offers. He was ready to restore the cities of which they had been deprived to promise money and to liberate the prisoners. On these terms he obtained peace for the consuls thought they could subjugate the Carthaginians more easily with his help. After reaching an agreement with him they turned their attention to the remaining cities garrisoned by the Carthaginians. Now from all the others they were repulsed but Segesta they took without resistance for its inhabitants, because of their friendship with the Romans—they declared they are descended from Aeneas—slew the Carthaginians and joined the Roman alliance.

Zonaras 8, 10

10 Now the consuls on account of the winter departed for Rhegium while the Carthaginians conveyed most of their army to Sordania with the intention of attacking them from that quarter. They would thus either drive them out of Sicily more easily or would render them weaker after they had crossed over there. Yet they achieved neither the one object nor the other. The Romans however kept guard over their own land and sent a respectable force to Sicily with Postumus Albinus and Quintus Aradius. On arriving in Sicily the consuls set out for Agrigentum and there besieged Hannibal the son of Gisco. The

In the Fasti these consuls appear as L. Postumus Megellus and Q. Marcius Valens. The same corruption of the name Marcius has already been noted above p. 47.

[illegible]

Ἰσχυρὸς δὲ ἐπέχει ρήσας μαχρὴ σιελῶσαι ἰσχυρὰς
 καὶ τὸν Ἰσχυρὸν ἐκ τοῦ τήχους κατὰ ἰσχύον
 τοῦ Ῥωμαίου προσπετείσθαι ὁ μαθητὴς ὡ-
 ἵστατο νοσηλῶν, ὥστε τῆς Ἰσχυρᾶ κατὰ φύ-
 σιν αὐτῆς τῶν ταφῶν ματὶ προσελθὼν ἐπὶ ἰσχυ-
 ρῇ ἰσχύ κατὰ φύσιν αὐτῆς ἐκτελεσθῆναι ἰσχυ-
 ρῇ τῇ κατὰ φύσιν αὐτῆς καὶ κατὰ φύσιν αὐτῆς
 ἐκτελεσθῆναι ἐκ τῆς ἐκτελεσθῆναι κατὰ φύσιν αὐ-
 τῆς κατὰ φύσιν αὐτῆς Ῥωμαίου προσελθὼν καὶ φέρον
 τὸν κατὰ φύσιν αὐτῆς κατὰ φύσιν αὐτῆς ἐκτελεσθῆναι
 ὁ Ἰσχυρὸς ἐκ τῆς ἐκτελεσθῆναι κατὰ φύσιν αὐ-
 τῆς ἐκτελεσθῆναι κατὰ φύσιν αὐτῆς ἐκτελεσθῆναι
 ὁ Ἰσχυρὸς ἐκ τῆς ἐκτελεσθῆναι κατὰ φύσιν αὐ-
 τῆς ἐκτελεσθῆναι κατὰ φύσιν αὐτῆς ἐκτελεσθῆναι

BOOK XI

ZUMRAN 8, 10.

people of Carthage when apprised of it sent Hanno with a powerful force to aid him in the warfare. So this leader came to Heraclea, not far from Agrigentum, and engaged in the war. A number of battles followed through various opportunities. At first Hanno challenged the consuls to fight, then later on the Romans challenged him. For as long as the Romans had an abundance of food they did not venture to meet and against a superior force and were hoping to get possession of the city by turns. But when they began to encounter a shortage of grain they became eager to run risks, where Hanno now showed hesitation since their eagerness did him so suspect that he might be deceived. Every body, therefore, saw fit to count the Romans as easy victors, and Hanno too, who thus far had never fought with them reluctantly, now sent them word so that even the consuls took heart again.

Hanno now undertook making on a battle in the expectation that Hannibal would appear to the Romans in the rear assailing them from the wall. The consuls learned his plan but remained inactive and Hanno in scorn approached their intrenchments, and they sent some men to lie in ambush behind him. When now it wore evening he fearlessly and contemptuously led a charge on Romans joined with him both from ambush and palisade and wrought a great slaughter of the enemy and of the elephants besides. Hannibal had in the meantime assailed the Roman tents, but was repulsed by the men guarding them. As for Hanno, he abandoned his camp and escaped to Heraclea. Hannibal then formed a plan to steal away from Agrigentum

μὲν ἔλαθεν, οἱ δ' ἄλλοι γινώσκοντες οἱ μὲν το-
 τούτῳ Ῥωμαῖοι σιχνοὶ ἐκαστὸν ὑπὸ τῶν Ἀλκα-
 γαντίων ἐκπύθησαν· οἱ μὲντοι συγγνωμὴν ἔτι-
 γα οἱ Ἀεργαῖοι· ἀλλὰ καὶ τὰ χεῖματα σφά-
 λει· πύθησαν καὶ αὐτοὶ ἐκπύθησαν ἑαυτοὺς.

Καὶ εἰ μὲν ἴσται· πρὶν τὴν Ἀεργίαν ἔλα-
 τὸν χεῖματος· περὶσαν ὡς ἔλεγε· οἱ κα-
 χήναι κατὰ Ἀνώνου καὶ Ἀμύλαι· ἐπ' αὐτοὺς τὸ Βαρχίης ἐπιστείλαν, ὁ δὲρα τοῦ
 ομοφώνου πλὴν τὴν Ἀνώνου τοῦ νεώτερου στρα-
 τηγὰ κρείττω καὶ αἰσάνει τὴν Σικελίαν
 ἐφείλαται· Ἀνώνου δὲ καταλαβόντα ἐν Ἰταλίᾳ
 ἐπεμψέ τὰ παρὰ αὐτῆς κακοὺς ἄνθρωποις, το-
 τοῖς ὑπαιτιῶν πρὸς αὐτοὺς ἐπισπασθῆναι· ἀλλ'
 ἐκ ἑτέρου· σκοπὸν καὶ παύσαιτο· μὴ
 ἐκείνους φρουρὰν ἐκασταχῶν τῶν παρὰ αὐτῶν ἐν
 Σικελίᾳ ἔλαθον· αὐτοὶ δὲ μνηστῆρας ἔτραξαν ὅστις
 οἱ Ἀμύλαι τῶν Ἰαλιῶν τοὺς μισθούς φησὶ
 οὐκ ἐπέχει· ἐνέεικεν αὐτοῖς τὸν μισθὸν ἐν
 ἐκαστοῖς, ὅς τ' ἔστιν μὴ παραχρησάσθαι τῶν
 Ῥωμαίων ἐνέεικεν τὸν μισθὸν αὐτοῖς τὰς τῶν
 ὑπὸ Ῥωμαίοις ἐν τῇ παραλήγουσιν αὐτῇ
 αὐτὰς πρὸς ἑαυτοὺς καὶ ἐκπύθησαν αὐτοὺς
 ἐπιτιμῶν, στείλαν δὲ πρὸς τοὺς πατῆρας ψεῦ-
 δαιμονολογῶντες τὸν Ἰαλιῶν πρόμηνοντα· ἔλε-
 σον· ὅθεν οἱ Ἰαλιῶνες μὲν πάντες ἐνέεικεν
 ἐφείλασαν· πάλιν δὲ καὶ τοὺς Ῥωμαίων ἐπέλασαν.

Ἀπὸ αὐτῶν δὲ τῶν ὑπὸ τῶν κατὰ τὸν Ἀμύλαι
 καὶ τῶν Ἰαλιῶν ἐπέλασαν τὸν πλοῦτον καὶ ἐν τῇ
 Σικελίᾳ πλοῦτον τὸν ἀπὸ τοῦ πλοῦτον δὲ
 ταῦτα οἱ Ῥωμαῖοι ἐνέεικεν συνίστασαι· καὶ
 Ἰαλιῶν αὐτῶν Δουλίον τὸν ἑτερόν τοῦ ὑπατοῦ

BOOK XI

ZONAUS 8, 10.

by night and did in his own case elude observation; the rest however were recognised and were killed some by the Romans and many by the Agrigentines. For although the people of Agrigentum did not obtain pardon, but their wealth was plundered and they themselves were all sold.

On account of the winter the consuls retired to Messana. The Carthaginians were angry with Hanno and sent out in his stead Hamcar the son of Barba, a man superior in generalship to all his countrymen with the exception of Hannibal his son. Hamcar himself guarded Sicily and sent Hannibal as admiral to ravage the coast regions of Italy and so draw the consuls to his vicinity. Yet he did not accomplish his object for they posted guards all along the coast, and then proceeded to Sicily. They effected nothing worthy of record however. Now Hamcar, becoming afraid that his Gallic mercenaries, who were offended because he had not given them full pay might go over to the Romans brought about their destruction. He sent them to take charge of one of the cities under Roman sway, assuring them that it was in course of being betrayed, and giving them permission to plunder it. He then sent to the consuls pretended deserters to give them advance information of the coming of the Gauls. Hence all the Gauls were ambushed and destroyed, many of the Romans also perished.

After the consuls had departed home, Hamilcar sailed to Italy and ravaged the land and also won over some cities in Sicily. On learning of this the Romans gathered a fleet and put one of the consuls, Cn. Dnaus, in command of it, while they sent his

- 10 "Ὅτι Ῥωμαῖοι καὶ Καρχηδόνιοι πρὸς ναυμαχίαν ἔλθοντες τῷ μὲν ἄριθμῳ τῶν νεῶν καὶ ταῖς προ-
 θυμίας ἀντίρροποι ἦσαν ἑκατέρωθεν¹· πρῶτοι τ'
 ἐς ναυμαχίαν ἀπ' ἀντιπάλου παρασκευῆς καθι-
 σταμένοι, καὶ ἐλπίζοντες καὶ τὸν πᾶντα πολέμον
 ὑπ' αὐτῇ κριθήσεσθαι, τοῦ τε ἄθλου, τῇ Σικελίᾳ

Ζωπαγία 8, 10

ἐπέστησαν, τὸν δὲ τούτου συνίρχοντα Κορινθίων
 Γάϊον εἰς Σικελίαν ἐπεμψαν ὡς τοῦ κατα γῆν πο-
 λεμόν ὃν ἐκεκληρωτο ἀμελήσας ταῖς προσούσαις
 αὐτῷ ναυσιν ἐς Λιπυραν ἐπλευσεν ὡς παραδιδό-
 μεν ἂν αὐτῷ· τοῦτο δ' ἐκ δόλου τῶν Καρχηδονίων
 ἐγενέτο. ὡς οὖν ἐς τὴν Λιπυραν καθωρμισατο,
 Βοδῆς αὐτοῦ ὁ τοῖς Ἀννιβίου περιεστοίχισεν ὑπο-
 στρατιηγός, παρασκευαζομένου δὲ τοῦ Γάϊου πρὸς
 ἄμυναν, δεῖσας ἑκείνος τὴν ὑπονοιᾶν αὐτῷ προ-
 ἐκαλεσατο αὐτοὺς εἰς σπονδὰς καὶ πείσας ἡγε-
 βίβασεν εἰς τὴν εαυτοῦ τριήρη τὸν τε ὑπάτον καὶ
 τοὺς χιλιάρχους καὶ τῷ ναυίρχῳ ἐντευξομένους
 καὶ τούτους μὲν ἐς Καρχηδονίαν ἀπέπεμψαν, τοὺς
 δὲ λοιποὺς οὐδὲ ἄρα μὲν οὐκ τὰ ὄπλα εἶλον.

Ζωπαγία 8, 11

11 Ἐλθὼν Ἀννίβας μετὰ τῇ Ἰταλίᾳ ἐπόρθει,
 Ἀμιλκας δὲ εἰς Ἰλγεσταν ἐστρατεύσεν, ἐν ᾗ το
 πλείστον τοῦ πεζοῦ τοῖς Ῥωμαῖοις ἦν· οἷς ἐπι-
 κουρῆσαι Γάϊον Καϊκίλιον χιλιάρχον ἐβέλησαντα
 λοχήσας πολλοὺς ἐφονεύσε τῶν αὐτοῖ· ταῦτα
 δὲ μαθόντες οἱ ἐν τῇ Ῥώμῃ τοῖς μὲν ἀστυνομίᾳ
 εὖναις ἐξεπέμψαν καὶ τὸν Δουλίλιον ἐπεσπεύσαν·
 ὁ δὲ ἐς τὴν Σικελίαν ἔλθων, καὶ καταμαθὼν τὰς

¹ ἑκατέρωθεν βλ. ἑσπερον δὲ 312

BOOK XI

The Romans and Carthaginians, when they joined in naval combat, were well matched in the number of ships and in their own enthusiasm. For both sides were taken for the first time entering a naval engagement with equal equipment and they hoped that it would decide the whole war. Sceny lay before their

Zonaras 8, 10.

coleague Gnaeus Cornelius Cornilius to Sceny. The latter, neglecting the war on land which had fallen to his lot, sailed with the ships which he had to Lipara on the understanding that it was to be betrayed to him; but this was a ruse on the part of the Carthaginians. When therefore he put a to Lucius Bodes the centurion of Hannibal, crossed on shore. But as Gnaeus made preparations to defend himself Bodes, fearing the Romans desperate, invited them to discuss terms, and having persuaded them to do so he took the common and treasury treasures, who supposed they were to meet the allies, inboard his own trireme. Now these men he sent to Carthage, and he captured the rest without their so much as lifting a weapon.

Zonaras 8, 11.

11. Then Hannibal continued the ravaging of Italy while Hamkar made a campaign against Segesta where the Romans had most of their infantry. Gnaeus Cornelius a military tribune was endeavouring to assist them but Hamkar waylaid him and slaughtered many of his followers. The people of Rome learning of this at once sent out the prætor urbanus and invited Demius to haste. Demius, on coming to Sceny, carried

ἐν τοῖς ὀφθαλμοῖς ἔχοντες καὶ περὶ δουλείας¹ καὶ
 περὶ ἀρχῆς, τῇ μὲν μὴ πειραθῆναι νικηθέντες²
 τῇ δὲ προσκτιθῆσθαι κρατησάντες ἡγωνιζό-
 17 μνοι προεφεροῖ ἐν ἡμῇ τῇ ἐμπειρίᾳ τῶν
 τριηριτῶν ἅτε ἵππο παλαοὶ ναυκρατοῦντες, οἱ δὲ
 τῇ τε ρωμαίων τῶν ἐπιβάται καὶ ταῖς τύλμασι³ ὅσον
 γὰρ ἰπερυτέρα τῶν ναυτικῶν ἦσαν, τοσῶν καὶ
 προπετεστέρον καὶ θρασύτερον ἐμάχοιτο το μὲν
 γὰρ ἐν πειρᾷ σφισιν ὃν ἀκριβῶς παιττες ὡς εἰπεῖν
 ἐκλογιζοῦνται καὶ ἀκνῶσαι ἂν γέ καὶ ταύτη σφῶς
 ἡ γνώμη φέρη, το δὲ ἀπειρατον⁴ ὑλογιστῶς τε
 θαρσύνει καὶ ἐν χεῖρα ἐξ ὑπροβουλίας ἄγονται.
 —M. 121 (p. 181).

Λοπαρτα 8, 11.

καὶ τῶν Καρχηδονίων τῇ μὲν πιχυτήτι καὶ
 τῷ μεγέθει τῶν σφῶν ἐλαττοῦμενας, τῷ ταχεῖ
 δὲ τῆς εἰρεσίας καὶ τῇ τοικίᾳ τοῦ πλοῦ προε-
 χούσας μηχανὰν ἐπὶ τῶν τριηρῶν ὀγκυράς τε
 καὶ χείρας περίκοντους σιδηράς καὶ ἄλλα τοιαῦτα
 κατασκευάσει, ὅπως ταῖς πολεμαῖς ναυσὶν ἐπιρ-
 ριπτοῦντες αὐτὰ σὺν ἀπταιντο σφῶσι, καὶ μετὰ
 βαλόντες εἰς αὐτὰς εἰς χείρας ἴοιεν τοῖς Καρχη-
 δονίοις καὶ ὡς ἐρπετῇ μηχανῇ τοῦτοις συρρῖνται.
 σιμμεζάτες οὖν οἱ Καρχηδονιοὶ ταῖς τῶν Ῥω-
 μαίων ναυσὶ περιεπλεον σφῶς, συντονῶν γινόμενοι
 εἰρεσία, καὶ ἐκ τοῦ αἰφνιδίου πρᾶσιβαλλοὶ
 χρυσοὶ μὲν οὐδὲν τινα ἰσοπαλῆς ἡ ναυμαχία
 ἐμύετο, εἰδ' οἱ Ῥωμαῖοι ἐπικρατιστέροι γεγόροτες

¹ δουλοὶ καὶ Μδ, δουλοὶ καὶ Μδ.

² νικηθέντες Μδ, νικηθέντες Μδ.

³ ἰππευτικά Μδ, ἰππευτικά Μδ.

BOOK XI

eyes as the prize, and they were contending in a matter of servitude or dominion, resolved not to be beaten lest they experience the former but to conquer and obtain the latter. One side however surpassed in the experience possessed by the crews of its triremes, since they had long been masters of the sea, and the other was superior in the strength of its marines and in their daring, since the recklessness and audacity of their fighting were in direct ratio to their inexperience in naval affairs. If in matters of experience, practically all, not make exact calculations and feel some reluctance even when their judgment approves a particular course, but in the case of the untried they are unreasonably bold and are drawn into the conflict through lack of due consideration.

Zonaras 8, 11

that the ships of the Carthaginians were inferior to his own in stoutness and size, but excelled in the speed of their rowing and in the variety of their manœuvres. Therefore he fitted out his triremes with mechanical devices, and so, grappling-snares attached to long poles, and other such contrivances, in order that by hurling these upon the hostile ships they might bind them fast to their own vessels, and then by crossing over into them might come to blows with the Carthaginians and engage them just as in an infantry battle. When the Carthaginians began the fight with the Roman ships they sailed round and round them, wing the oars rapidly and would make sudden attacks. So for a time the combat was evenly matched, later the Romans got the upper hand and not only sent many

18. Ὅτι ἡττηθέντων Καρχηδονίων κατὰ τὴν ναυμαχίαν ὑπὸ Ῥωμαίων ὀλιγοὶ καὶ τὸν Ἀννίβαν ἀπέκτειναν ἵπασί τε γὰρ ὡς εἰπεῖν τοῖς στρατευμάτων ποι πεμπουσι προσέστι φησὶ τῷ μεν πλεονεξίῳ προσποιεῖσθαι, τὰς δὲ ἐλαττώσεις ἐς τοὺς στρατηγήσαντας ἀνωθεῖν, καὶ οἱ Καρχηδόνιοι προχειροτάτα τοὺς πταισαντας τι ἐκόλαζον, εἰ μὴ φοβηθεὶς εὐθὺς μετὰ τὴν ἥτταν ἐπερωτῶν αὐτοὺς, ὡς καὶ ἡκεραίων ἐτι τῶν πραγμάτων ὄντων, ποτερον ναυμαχήσαι οἱ κελεύουσιν ἢ μὴ, συνεπαίνεσαντων αὐτῶν ὥσπερ ποὶ καὶ προσεδόκα,¹ ἅτε καὶ τυσαῦτον τῷ ναυτικῷ προέχειν ἐπαιρομένῳ, ὑπειπε διὰ τῶν αὐτῶν ἀγγέλων ὅτι "οὐδὲν ἄρα ἡδίκηκα ὅτι τὰ αὐτὰ ὑμῖν ἐλ-

Ζωνατας 8, 11

πολλοὺς μεν κατέδισαν, σινεσχοῖν δὲ καὶ πολλοὺς οὐ δ' Ἀννίβαν ἐπὶ ἐπιήρους ναυμαχίῳ, συσχέλλει σις τῆς αὐτοῦ νηὸς τριηρε τι, φοβηθεὶς μὴ ἀλφ, τὴν ἐπιήρη τε ἐγκατέλιπε καὶ μεταβὰς εἰς ἕτεραν διέφυγε.

Τῆς μεν οὖν ναυμαχίας τοῦτο τέλος ἐγένετο καὶ λαφύρα πολλὰ ἐλφθη τον δ' Ἀννίβαν οἱ Καρχηδόνιοι δια τὴν ἥτταν ἀπέκτειναν ἄν, εἰ μὴ εὐθὺς ἐπιήρωτισε σφας, ὡς ἡκεραίων ἐτι τῶν πραγμάτων ὄντων, εἰ ναυμαχήσαι κελεύουσιν ἢ μὴ, συνεθεμένων γὰρ αὐτῶν ναυμαχήσαι, ὡς τῷ ναυτικῷ προέχειν ἐπαιρομένων, ὑπειπεν ὅτι "οὐδὲν ἄρα ἡδίκηκα ὅτι τα αὐτὰ ὑμῖν ἐλπίσας

BOOK XI

The Carthaginians, because of their defeat by the Romans in the sea-battle, came near putting Hannibal to death. It is a natural tendency of practically all people who send out armies on any mission to claim credit for the advantages gained but to charge the defeats upon their leaders. And the Carthaginians were very ready to punish those who failed in any enterprise. Hannibal, however, was afraid, and immediately after the defeat inquired of them, just as if the business were still untried, whether they bade him risk a sea-fight or not. When they decided in the affirmative, as he had of course expected because they prided themselves on having such a superior navy, he added by the mouths of the same messengers, "I, then, have done no wrong, for I went into the engagement with the same hopes as

ZEPHYRUS 8, 11.

of the victory to the bottom, but also captured many. Hannibal conducted his fight from a boat of seven banks of oars but when this became entangled with a trireme, fearing capture he hastily left the seven-banked boat, and boarding another ship, effected his escape.

This was the outcome then of the naval battle, and much spoil was taken. The Carthaginians would have put Hannibal to death on account of the defeat, if he had not immediately inquired of them, just as if the business were still untried, whether they bade him risk a sea-fight or not. When they agreed that he ought to fight since they prided themselves upon having a superior navy, he added, "I, then, have done no wrong for I went into the engagement

πισσε σπινθαλιν' τῆς γὰρ γυνώμης ἀλλ' οἱ τίς
 τυχῆς ἦν κυριος." M. 122 (p. 155).

Zonaras II, (1)

σπινθαλιν τῆς γὰρ γυνώμης ἀλλ' οὐ τῆς τυχῆς
 ἐστὶ κυριος.

Καὶ ὁ μὲν εὐωβῆ τὴν ἑεγεμονίαν ἀφῆρεθῆ
 Δουλιος ἐπὶ τοῖς πεζοῖς προσλαβὼν τοὺς τε
 Ἰνδοστραβίους ἐκείνωσεν, μὴδ' εἰς χεῖρας αὐτοῦ τοῦ
 Ἀμιλκίου ἐλθεῖν ἵππομεινάντος καὶ τὰ φίλια
 τὰ ἄλλα ἐπὶ βίαιωσεν καὶ εἰς τὴν Ῥώμην τοῦ
 θεοῦ παρελθόντος ἀνεκομισθῆ. αὐτοκράτωρ δ'
 αὐτοῦ ὁ Ἀμιλκίος τὴν τε Δρεπανὸν κεκλημένην
 ἔστι δὲ λιμὴ ἐπικαίρου ἐκράτειν καὶ ἐς
 αὐτὸν τὰ πλείστον κατεθετο ἄξια καὶ τοὺς
 ἑσπερίους ἡπαιτὰς μετανέστησε, καὶ τὴν πολὺν
 αἰτὴν οὖσαν καταλαβόντες οὐρητήριον τοῖς πολε-
 μοῖς ποιήσονται καὶ πόλεις εἴλεται μὲν θία,
 τὰς δὲ προσοσια καὶ εἰ μὴ Γυίος Φυλῶρος αὐτὸν
 ἐπεσχεν κείνους χυμίσας, τὴν Σικελίαν δὲ κατεστρέ-
 ψατο ἅπασαν.

Ἀνικίος δὲ Σικετῶν ὁ συναρχὼν αὐτοῦ ἐπὶ
 Ἰαίω καὶ ἐπὶ Κυρίαν ἐστρατεύσε κεινὸς ἔε
 ἐν τῇ Τροσμηίᾳ πελαγεὶ ολίγων ἀλλήλων ἀπε-
 χουσαι, ὡς μίαν αὐτὰς πυρρῶθεν εἶναι δοκεῖν,
 καὶ πρῶτα τῇ Κυρίᾳ προσέβαλον τὴν μὲν
 (ὁ) ἀλλερσίαν τὴν κρατιστήν αὐτῆς πολὺν βία
 εἴλεται, ἀποκτείνων δὲ τὰ λοιπὰ ἐχειρῶσατο ἐς δὲ
 τὴν Σαρδῶν πλὴν κατεῖδε τι ναυτικὸν Καρχη-
 δονίων καὶ ἐπ' αὐτὸ ἐτρηπύετο καὶ οἱ μὲν
 ἐφυγον πρὶν ἢ συμμίξαι αὐτοῖς δ' ἐπὶ πολὺν

BOOK XI

you. The decision was within my power, but not the fortune of the battle."

ZONAUS 8, 11.

with the same hopes as you. The decision lay within my power but not the fortune of the battle. So he saved his life, but was deprived of his command.

Drusus, taking the infantry along with him also, rescued the people of Segesta. Hannibal would not even venture to come to blows with him, and strengthened the loyalty of the other friendly settlements, and he returned to Rome at the close of the summer season. Upon his departure Hannibal fortified the place called Drepanum (it is a convenient harbor), deposited there the objects of greatest value, and transferred to it all the people of Eryx. The latter city, because it was a strong position, he raised to the ground, to prevent the Romans from seizing it and making it a base of operations for the war. He captured several cities too, some by force, and some by betrayal, and if Count Florus who was watching to do had not restrained him, he would have subjugated the whole of Sicily. a.c. 220

Lucius Scipio, his colleague, made a campaign against Sardinia and against Corsica. These islands are situated in the Tyrrhenian sea and lie so near together that from a distance they seem to be one. His first landing place was Corsica. There he captured by force Aleria, its chief city, and subdued the other places without difficulty. While sailing toward Sardinia he deserted a Carthaginian fleet, and directed his course toward it. The enemy fled before a battle could be joined, and he came to the city of Olbia.

Ὀλλίαν ἤλαθεν ἐνθά τῶν Καρχηδονίων μετα-
 των δεινῶν επιφαιεργῶν φοβηθέντες οὐ γὰρ εἶχε
 το τιζοῖν ἢ ξιμαχοῦν ἐπ' οὐκαι ἀπὲρ.

Ἦν οὖν τὰ τότε χροῖαι ἄλλοι τε τῶν ἐλευθέρων
 καὶ ἐν τῷ ἥσσει συνέλευσιν καὶ οἱ Σαυίται·
 σιχαὶ γὰρ πρὸς τὴν τοι ναυτικὴν παρὰ σκεῖν
 ἀφικόντο συνένεστο τῷ Ἰνῶμ ἐπὶ βουλῇ ἵσαι
 μαθὼν δὲ τούτῳ Ἰνῶμ Ἡστιάδης οὐ τὴν βοήθειαν
 ἀρχῶν προσηύχεσθαι σφύροντι αὐτοὺς τὰ
 ὑπὲρ τῆς πᾶν το ἐδωκεμένων αὐταῖς καὶ ἐπεὶ
 μὴ οἶος τ' ἦν καταμνησθαι το βουλεύματι τινὲς
 γὰρ περ αὐτοὶ ἦσαι οἱ Σαυίται, ἐπεισεν αὐταῖς
 βουλὴν ἰγνῆσθαι ἐν τὴν ἀγορᾷ ἀφῆσθαι
 καὶ καταβῆσθαι αὐτοὺς περ τοῦ σιτοῦ ἀδικαί-
 μενους ἀπὲρ ἐλαφίστιον. τῶν ἴε ποιεῖται ποιεῖ
 σάιται μετὰ τιμῆς ὡς αἴτιον τοῦ θορυβοῦ
 ἐξηφάνεν αὐτοὺς ἐπὶ βουλῇ καὶ τότε με-
 νος χριστὰς ἀπὲρ τῆς νίκης οὐ σφύροντι
 ἴκασται τῶν ἐχθρῶν ἐκ λούς τινος ἐξ αὐτοῦ
 καὶ οὕτως ὡς τὴν ἐλευθέρων σιταμῶσαι.

Ἦν ὁ ἐπὶ τῇ ἐλευθέρῳ ἔργῳ ἐν τῇ Σικελίᾳ καὶ
 τῇ Σιρῶνι τὰ ἐπολεμήσαν οἱ Ἰνῶμ καὶ καὶ
 οἱ Καρχηδονιοὶ καὶ μετὰ τὸ τ' Ἀχιλλὸν λαοῦ
 ἐν τῇ Σικελίᾳ ἐλθόν καὶ Μαντιστράτην πύλην
 πρὸς τοῦ Ἰνῶμ πύλην κειμένην ἐπὶ τῇ
 παρασκευῇ ἐκείνῳ ἐχρησάμεν καὶ πρὸς βουλῇ
 περ το τεύχος αὐτοὶ ποιοῦμεν πρῶτοι μὲν
 οἱ ἐπιχωρεῖ μετὰ τοῦ Καρχηδονίου ἐκ τῇ
 κραταίᾳ τὸν οὐ γινώσκον καὶ οὐ πύλην ἐκ
 οὐκ ἐλθόντων πρὸς τῇ ἐλευθέρῳ καὶ ἐπὶ τῇ
 ἐκ τῇ πύλῃ ἐδελονταὶ οἱ ἐπιχωριοὶ ἀντιτάσσει
 414

BOOK XI

Zonarus 8, 11.

There the Carthaginians put in an appearance with the Romans and Scipio becoming angry took a severe and untimely was in offence for his behaviour.

At this time various captives serving in the city together with the Senates who had been in prison and a number of men the plot agreed to form a conspiracy against Rome. Their plan was to enter at the necessary force found out and prevented. He of a kind with ever in order in the night fully inform himself in regard to what they had determined upon. But being unable to reveal their plans since all the Senates were arrested he persuaded them to gather in the forum at a time when the senate was meeting and discover upon the ground that they were being wronged in the matter of the grain which they were receiving. This they did, and when he was sent for a being the cause of the tumult he revealed the plot to the senators. For the moment they merely discovered the conspirators after they had been quiet, but at length all of those who owned slaves arrested some of them. And in this way the entire conspiracy was overthrown.

The following day were put in the arsenal the Carthaginians brought in Sicily and Sardinia at the same time. Some what later Aulus Latinius Calpurnius went to Sicily and bringing the city of Messana besieged by Flaccus, he made use of the other troops. When he made himself upon the top of the wall the natives with the help of the Carthaginians set on fire the city vigorously as first and when the women and children were no longer able to stand they abandoned the city. The Carthaginians passed out secretly by night and at day break the natives voluntarily swung the gates open.

DIO'S ROMAN HISTORY

Ζουάτας 8, 11.

εἰσιόντες δὲ οἱ Ῥωμαῖοι πᾶντα ἐφόρουν ἕως
ἐκκλῆξεν ὁ Ἀτίλιος τὴν λοιπὴν, ἡ λείπει καὶ τοὺς
ἀνθρώπων τα. λαβάντος εἶναι ἕκτοτε γὰρ τοὺς
λοιποὺς τε ἐξωγρῖσαι καὶ τὴν πόλιν προέλαρτα
σάντες κατέπρησαν.

Ζουάτας 8, 12.

1. - Ἐκείθεν δ' ἐπὶ Καμάρειαν ἀπερίσκεπτος
γενόμενος εἰς χωρία προλελοχισμένα ἐνεπέσαν
καὶ πανσὺν αὐτὴν ἐφθάρησαν, εἰ μὴ Μάρκος Καλ-
πούρειος χιλιάρχῳ σοφία μετήλαθε τε δυσ-
χῆμα ἰδὼν γὰρ τινὰ τοῖς περιξυλῶν μόνον
ὑπο τοῦ κρημνώδους μὴ προκατειλημμένον ὄπλι-
τα, τριακασίῳ παρὰ τοῖς ὑπᾶτον ἤμιστον, καὶ
συναιτοῖς ἐπ' ἐκείνῳ ὄρμησεν ὅτι οἱ πολέμοι
πρὸς αὐταῖς τριπλοῦνται κατευθεῖ οἱ λοιποὶ
διαφύγωσι καὶ ἔσχεν οὕτως· ὡς γὰρ τὴν ὁρμὴν
αὐτῶν εἶδον οἱ εἰσῆλθοντες, ἐκπλαγέντες τὸν μὲν
ἵππατον καὶ τοὺς περὶ αὐτὸν ὡς ἦσαν εὐλακτοὺς
κατελιποῖ, ἐπὶ δὲ τὸν Καλπούρειον συνέδραμον.
καὶ μάχῃς ἰσχυρᾶς γεγενῆσας πολλοὶ μὲν κακεί-
νων πάντες ὁ οἱ τριακασίαι ἔπεσον μὴδὲ δὲ
περὶ σέσωστον οὐ Καλπούρειος, πρῶθις μὲν, λαθὼν
δ' ἐν τοῖς νεκροῖς κείμενος ὑπο τῶν τραυματίων
ὡς τεθνηκώς ἔσθ' αὖ ζῶντος εὐρεθεὶς ἐσωθή. ἐν ᾧ
δ' οἱ τριακασίαι ἐμάχηον, οὐ ὑπᾶτος ἀπεχώρησε
διαφύγων δ' αὐτοῖς τὴν τε Καμάρειαν καὶ ἄλλας
πολεῖς τὰς μὲν ἰδίαι τὰς δὲ καὶ ὁμολογία παρεστή-
σα οὐ κατευθεῖ ἐπὶ τὴν Λιπυραν ὄρμησεν ὁ
Ἀτίλιος νυκτὸς δὲ λαθὼν προκατέσχευεν αὐτὴν

BOOK XI

Zonars 8, 11.

The Romans went in and proceeded to slaughter them. But Atlas made proclamation that the remainder of the booty and the inhabitants would belong to whoever captured them. Hereafter they spared the lives of the remaining captives, and after pillaging the city burned it to the ground.

Zonars 8, 12.

12 Then the army proceeded heedlessly against Canarina and came into a region where an ambush was laid down for them, and they would have been utterly destroyed had not Marcus C. Calpurnius, a military tribune, retrieved the disaster by his cleverness. He saw that just one of the surrounding hills had been left unoccupied by reason of its sterility, and he asked the consul for three hundred heavy-armed men with whom he fastened to that point. His purpose was to make the enemy turn their attention to his detachment so that the rest of the Romans might then make their escape. And so it turned out for when their foes witnessed the charge of those men, they were thunderstruck and leaving the consul and his force, whom they considered as good as captured, they made a hasty retreat upon Calpurnius. A fierce battle ensued in which many of the enemy as well as all the three hundred fell. Calpurnius alone survived. He and some wounded and layuntained among the slain, being as good as dead by reason of his wounds, although he was found alive and his life was spared. While the three hundred were fighting, the consul got away, and after this escaping he gained Canarina and other cities, some by force and some by capitulation. Next Atlas set out against Lepura. But Hannibal forestalled him by

2^ο Διότις το Μύθιον επέδωκε ὁ τε γερμανὸς ἐπι-
μενέ και ὁμ χλη πρὸς τὴν ο. ἑσφύλησε α. τὸ μολών
ο. τὴν ο. τὸν ἄνθρωπον. 10000 ἀνθρώπων 111 2^ο

Zogara 8. 12

ὁ Ἰουδαίος, καὶ ἐπεξελθὼν ἀφινδιδως πολλους διέφθειρε.

[illegible]

BOOK XI

THE Book XI. When the storm continued and a
mist was raised. In company Hærold departed
by means of some pretended doctors.

Zodiacus 8, 12.

occupying it, and then during the night, and making
a great noise, looked and saw of the horizon.

Lucas, Sir, overran the greater part of
Surrey and found with arrogance as a rule, set
out for Athens, the Carthaginians, and out of
the city of that court, entered at some school with
Hærold, and when a contrary wind was raised,
both riders turned back. Some of the
company. Hærold, then, was a great
doctor, who received that Athens was a great
to some Athens, and then set out for Athens,
whereupon Sulpicius set against him and took
the property of his vessels, where crews were
at a great and not know for a long time what was
taking place, and were thrown out, and some. All
the more that made their crew to have been seized
together with their crew, for Hærold, who saw
that the power was at sea, disordered the crews
and retired to the city of some. There he found
the crew, and set against him, and were to
meet him before their vessel was at sea. The
Romans at once upon a storm, the water with
great violence, but were defeated by Hærold.
There were the crew of that year. And so, in
great pain, he at a time, and in a great storm,
thing, he had seen, he had seen, he had seen,
the crew. I likewise saw, I saw, that stores
descended upon the Nova Mount and elsewhere.

¹ A mistake for Sulpicius.

- 10 ἄλλ' ἐν τῷ ἴσθι τοῦ τὴν ἡκείαν μὴ προσέσθαι¹ καὶ τοῦ τῇ ἄλλοτριάν προσκτῆσασθαι τιθεμένοι, θυμῷ καὶ ῥώμῃ ἡγωνίζοντο τῶν γὰρ πολλῶν τὰ μὲν σφετέρᾳ καὶ παρὰ δύναμιν περιστελλόντων, τῶν δὲ ἄλλοτρίων οὐκ ἐθέλοντων μετὰ κινδύνων ἀντιποιεῖσθαι, ἐκείνοι ἐν τῷ ὁμοίῳ τοῦ τε κεχειρωμένου καὶ τοῦ προσδοκωμένου ποιούμενοι, πρὸς κωφότερα ὁμοίως ἔρρωτο. οἱ δὲ ὅτ' Ῥωμαῖοι ἡμεῖοι εἶναι νομισάντες μήκετι πορρῶ τὸν πολέμοι πειεῖσθαι, μὴδὲ ἐν ταῖς νησοῖς προκινδυνεύειν, ἀλλ' ἐν τῇ οἰκείᾳ τῇ τῶν Καρχηδονίων ἀγωνιζεσθαι πταίσαντες γὰρ οὐδεὶς στερησίσθαι καὶ κρατησάντες ἐν² ἐλπίσιν ἔσεσθαι, καὶ ὅτι τοῦτ' ἀκόλουθον τῇ διανοίᾳ σφῶν τὴν³ παρασκευὴν ποιησάμενοι, ἐξεστρατεύσαν ἐπὶ Καρχηδόνα.

Zosaras 8, 12.

Οἱ δ' ὕπατοι ἐπὶ Σικελίαν ἐλθόντες ἐπὶ Λιπυραν ἐστρατεύσαν. ἐπεὶ δ' ὑπὸ τὴν ἄκραν τὴν Τυνδαριῶα καλούμενην ναυλοχοῦντας ἤσθοντο τοὺς Καρχηδονίους διγῆ τὸν πλοῦν ἐπικαινόντο, καὶ θατέρου τῶν ὕπατων τῷ ἡμσεὶ τοῦ ναυτικοῦ τοῦ ἀκρωτηρίου περιβαλόντος, νομισας ὁ Ἀμίλκας μόνους εἶναι ἐξαιρηθῆναι ὡς δὲ καὶ οἱ λοιποὶ ἐπεγενοντο, πρὸς φυγὴν ἐχώρησε καὶ τοῦ ναυτικοῦ τοῦ πλείστον ἀπεβάλεν. ἐπαρθέντες δ' οἱ Ῥωμαῖοι Σικελίαν μὲν ὡς ἦδη σφετέρᾳ οὔσαν κατέλειπον, τῇ δὲ Λιβύῃ τῇ τε Καρχηδόνι ἐπιχειρησάιν ἐτόλμησαν. ἡγούντο οὐ αὐτῶν ὁ τε

¹ ἐδ' suppl'd by Bk

² προσέσθαι (supra, προσέσθαι Ma.

BOOK XI

But holding the non-surrender of their native land a. 236
and the acquirement of foreign territory to be of
equal importance, they [the Carthaginians] contended
with spirit and might. For, whereas most men defend
their own possessions even beyond their strength, but
are unwilling to struggle for those of others when it in-
volves danger, these antagonists regarded in the same
light what they possessed and what they expected,
and so were equally determined upon both points.
Now the Romans thought it better to conduct the war
no longer at a distance from Carthage, nor to risk a
first encounter in the island, but to have the contest
in the Carthaginians own land. Then, if they failed,
they would lose nothing, and if they conquered, they
would be in excellent hopes. Therefore, making
their preparation commensurate with their resolve,
they took the field against Carthage.

Zonaras B, 12.

The consuls on coming to Sicily made a campaign a. 237
against Lipara. And discovering that the Cartha-
ginians were lying in wait beneath the height called
Tyndaris, they divided their expedition. One of the
consuls with half the fleet doubled the promontory and
Hannibal, taking them to be an isolated force, sailed
out against them, but when the rest came up, he
turned to flight and lost most of his fleet. The Romans a. 238
were elated, and feeling that Sicily was already theirs,
they left it and ventured to make an attempt on
Africa and Carthage. Their leaders were Marcus

^a *de his* *obscure* *de* *M.* ^b *the* *supplied* *by* *Val*

^c *to* *added* *by* *him*.

- 20 Ἰγχοῦντο δὲ αὐτῶν ὁ τε Ῥηγοῦλος καὶ Λουκιος, ἀπ' αὐρῆς προκρίθεις, ὁ γὰρ Ρηγοῦλος ἐν τοσαύτῃ πεινᾷ ἦν ὥστε μήτε τὴν ἀρχὴν ῥαδίως εὐελίσσαι δι' αὐτὴν ὑποστῆναι, καὶ τὴ γυναικὶ τοῖς τε παισιν αὐτοῦ τὴν τροφὴν ἐκ τοῦ δημοσίου διδοσθαι ψηφισθῆναι. M 1.23 p 183 ἀλλ' ἐν τῷ ὄσφ' ἐξεστρατεύσατο and V 26 p 591 οἱ οὖν Ῥωμαῖοι ἐστρατεύσαντες ἀκολουθῶν ψηφισθῆναι οὐκ ἐξεστρατεύσαντες.
- 21 "Ὅτι Ἀντωνία πρὸς Ῥωμαίους λόγῳ μεν ὑπερ εἰρημικῆς ἐργασίας τριβλῆν ἔεικα ἔπεμψεν Ἀμιλκας καὶ ὅς ἐπιβουρῶντων τι σὺν συλλαβεῖν αὐτοὺς ὅτι Καρχηδονιοὶ τοὺς Κορινθίους ἀπατῇ. M 1.21 p 183

Ζωναρος 8, 19.

Ῥηγοῦλος ὁ Μάρκος καὶ Λουκιος Μάλλιος, ἐξ αὐρῆς προκρίθεις καὶ οἱ μὲν εἰς τὴν Σικελίαν πλεύσαντες τὰ ἐκεῖ τε καθίστανται καὶ τὸν ἐκ τῆς Λιβύης ὑπηρετοῦντα πλοῦς καθήκουσι, δεῦρ' ἀνεμίσαντες αὐτοὺς ἐπιπλεῖσαι σφίσιν, ἀλλὰ παρασκευασάμενοι πρὸς Σικελίαν ἡπειχθίσαντες καὶ παρὰ τῇ Ἡρακλειωνίδι ἐκ χειρὸς ἀλλήλοις ἔλθον ἰσχυροὶ δὲ ἦν καὶ μάχης ἐπὶ πύλιν γυρομένης, τὸν ὑπερσχόν Ῥωμαῖον Ἀμιλκας δὲ ὥτι στίβον αὐτοῖς οἰκετὶ ἐπέλα, Ἀντωνία δὲ πρὸς αὐτοὺς ἔπεμψεν ὡς ὑπερ εἰρημικῆς βουλευμενῶς τοῦ καιροῦ τριβλῆν, ἡλπίζε γὰρ στρατεύμασι πεμφθῆναι σίσθαι, σέκεν Ἀντωνία δὲ βουλευμένων τι σὺν συλλαβεῖν αὐτοὺς ὅτι καὶ Καρχηδονιοὶ ἀπατῇ συνελθόντες τοὺς Κορινθίους, ἢ τὰς αὐτοῖς ποιήσιντε, εἶπεν, οἷόν ἐστι κρυπτοῦσθαι τῶν Λιβύων ἐσσεσθαι.

BOOK XI

Their leaders were Regulus and Laetis, selected for merit. Regulus, indeed, was in so great poverty that he did not readily consent on that account, to undertake the command, and it was voted that his wife and children should be furnished their support from the public treasury.

Hamilear sent Hanno to the Romans, ostensibly in behalf of peace, but in reality to gain time. And he, when some clamoured for his arrest on the ground that the Carthaginians [had arrested] Cornelius treacherously

Zonaras B. 12

Regulus and Laetis Marcius, selected for merit. These two sailed to Sicily, settled affairs there, and made ready for the voyage to Africa. The Carthaginians, however, did not wait for them to sail thither, but after due preparation hastened toward Hercules. The contest was for a long time evenly balanced, but in the end the Romans got the best of it. Hamilear did not dare to withstand them longer, but sent Hanno to them, professing in behalf of peace, whereas he really wished to use up time, for he was hoping that an army would be sent to him from home. When some clamoured for Hanno's arrest, because the Carthaginians had treacherously arrested Cornelius the envoy said: "If you do this, you will no longer be any better than the Africans." He,

DIO'S ROMAN HISTORY

Zonaras 8, 12

εκείνος μὲν οὖν εὐκαιροτάτα θωπεύεται, αἰτοῖς
οὐδὲν ἔπαθεν, οἱ δὲ καὶ αὐθὺς τοῦ πολέμου εἵ-
χυντο. καὶ οἱ μὲν ὑπάτοι ἐκ τῆς Μεσσηνίας
ἐπλεον. Ἀμίλκας δὲ καὶ Ἄννων διαιρεθέντες
ἀμφοτέρωθεν αὐτοὺς περισχεῖν ἐμελεῖον· ἢ ἢ
ὁ μὲν Ἄννων οὐχ ἵππεσθ' ἔπεισται, αἰτοῖς,
προκαταπλευσας δ' εἰς Καρχηδονα ταίτην ἐφι-
λασσει· ὁ δὲ Ἀμίλκας, πειθόμενος τοῖτο κατὰ
χωρὰν ἔμενεν· ἐκδύπτες δ' εἰς τῆς γῆς αἱ Ῥω-
μαῖοι ἐπὶ τὴν Ἀσπίδα τὴν πύλιν ἐχώρησαν· οὐδ'
ἴδυντες προσιοῦντας οἱ ἐπιχωριοὶ προπεξίλθον
καὶ ἄμαχ' ἐκασχύντες αὐτῇ· οἱ Ῥωμαῖοι τῶν
πολέμων ὁρμητήριον ἔπαισσαι· οὐ κατεῖθεν τὴν
τε γῆν ἐπὶ ἡρώων καὶ πύλεις τὰς μὲν ἐθελοῖ-
σιν, τὰς δὲ φοῖβον προσπεκτώμεν, λείων τε
πολλὴν θλαμβάιον καὶ αἰετομόλον· πλείστοις
ἔδεχοντο καὶ τῶν οἰκείων σιγῶν τῶν ἐν τοῖς
πρῶτοις πολέμοις αὐτῶν ἐκομίζοντο

Zonaras 8, 13.

13. Χε μῶντος δὲ ἐπιγενομένου Μαλλίος μὲν εἰς
Ῥώμην σὺν τῇ λείᾳ ἀπεπλευσε· Ῥηγυλὸς δ' ἐν
τῇ Ἀσίᾳ ὑπεμεῖνε· καὶ οἱ Καρχηδονιοὶ ἐν παντὶ
κακῶ γιγνώσκει, τῆς χώρας τε πορθουμένης αὐτῶν
καὶ τῶν περιόκτων ἀλλοτριουμένων καὶ κατεῖλη-
θεν· εἰς τὸ τεῖχος ἡσιχάζον· Ῥηγυλὸν δὲ παρὰ
τὸν Βαγρυσὸν ποταμὸν στρατοπέδευον· ἐρικῶν

Isidore Isipalaeus. De Draconibus I p. 42

Ὁ δὲ Δίων ὁ Ῥωμαῖος . . . λέγει,
ὅτι Ῥηγυλὸς τοῖς ὑπατοῖς Ῥώμης πολιορκησά-
μενος ἐκ τῆς πόλεως ἐξῆλθεν, δόσαντες ἐπὶ τῇ
ἐν τῇ χαρακίᾳ τῇ Ῥωμαίου στρατοῦ ἐκείνῃ
424

BOOK XI

Zonaras 8, 12.

therefore, by flattering them most opportunely
 escaped all indignation, but the Romans once more
 resumed the war. And the consuls sailed from
 Messina, while Hannibal and Hanno separated and
 started now to enclose them on both sides. Yet
 Hanno would not await them when they approached,
 but sailed away promptly to Carthage and kept guard
 over the city. Hannibal however, when apprised of
 this stayed where he was. The Romans sailed and
 marched against the city of Aspis (Lipari), whose
 inhabitants, seeing them approaching, slipped away
 in good season. The Romans thus occupied it without
 striking a blow, and made it a base for the war.
 Setting out from it, they ravaged the country and ac-
 quired cities, some of their own free will and others
 by intimidation, they also secured great booty, re-
 ceived vast numbers of deserters, and got back many
 of their own men who had been captured in the
 previous wars.

Zonaras 8, 13.

13 When winter came on, Manlius sailed back
 to Rome with the booty while Regulus remained
 behind in Africa. The Carthaginians found them-
 selves in the depths of war, since their country was
 being pillaged and their neighbours united and
 cornered up in their fortifications, they remained in-
 active. Now while Regulus was encamped beside the
 Bagradas river, there appeared a serpent of huge bulk,

Isidorus Damascenus. De Deaconibus I, p. 479

Dio the Roman says that when Regulus the
 Roman consul was warring against Carthage a serpent
 suddenly crept out of the passage of the Roman
 army and lay there. By his command the Romans

21. Ὅτι οἱ Καρχηδόνιοι φοβηθέντες μὴ ἀλώσι,
 προσκυνέουσά τοι πρὸς τοῖς ὑπάτοις, ὅπως ὁμο-
 λογῶσι τῇ ἐπιείκει ὑποπεμφάντες αὐτοὺς τὸ παρα-
 χόρημα δέουσι ὑπεκφυγῶσιν· ἐπειδὴ τε οὐκ ἦθε

Ζωίαντος 8, 13.

ἔτεφον ἱππευμένους, οὗ το μῆκος λέγεται εἶναι
 πέντε κατὰ πηχὺς τοῖς εἴκοσι καὶ γὰρ ἡ Λε-
 βηθὶς αὐτοὺς εἰς τὴν Ῥώμην κεκομίστο δι' ἐπι-
 δεξιὰν αἰχμαλῶν· ὅς καὶ τοὺς ἄλλους εἶχεν ὄγκον
 τοῦ σώματος· ὅς σιγῶντες τῶν στρατιωτῶν τοὺς
 μὲν περὶ αὐτοὺς αἰτῶν· τοὺς δὲ καὶ πικρῶς
 ἐκ τοῦ ποταμοῦ ἐκείθεν κατειργασμένους δ-
 αῖτοι· ὁ Ῥωμαῖος πληθεὶ στρατιωτῶν καὶ
 μηχαναῖς λιθόβουλοις καὶ τοὺς μὲν οὕτως ἐκεί-
 ρει τῶν δὲ Ἀμυλῶν ἐπὶ μετῴρου καὶ ἰσχυροῦς
 στρατοπέδου· ὁμοῦ χωριοὶ ἐκπύρρως προσεμῆξε καὶ
 πολλοὺς μὲν ἐν ταῖς εἰκαῖν πολλοὺς δ' ἐξεγερ-
 θέντας ἐκώλεσε· εἰ δὲ τινες καὶ ἐκφυγόντες τοῖς
 τὰς ὁδοῦς τερμασίαις ἐμπίπτοντες ἄλλήλους καὶ
 αὐτῶν τῶν τε Κασχιδόνων μέρος ἀναλώθη πολὺ
 καὶ πόλεις αὐταὶ σιγῶντες πρὸς Ῥωμαίους μετῴ-
 σταντα· φοβηθέντες δ' οἱ εἰς τὴν πόλιν μὴ ἀλώσι,
 δεκτικέουσά τοι πρὸς τοὺς ὑπάτοις, ὅπως ὁμολογη-
 τῶς ἐπιείκει ὑποπεμφάντες αὐτοὺς τὸ παραχόρημα
 δέουσι ὑπεκφυγῶσιν· ἐπεὶ δὲ πολλὰ ἀπητοῦντο

Γρηγόριος Ἰλαράκος καὶ Ἰλαράκος διὰ I p 472

ὅν τῇ προσηύξετο αὐτοὺς ἔκτειναν οἱ Ῥωμαῖοι καὶ
 ἀποκτείναντες αὐτοὺς ἔστειλε τὴν ἑορτὴν αὐτοῦ τῇ
 σιγκαλίτῃ Ῥώμην μέγα θάῤῥμα καὶ παρὰ τῆς
 αὐτῆς μετῴρῃσι σιγκαλίται· ὡς αὐτοὺς οἱ Δίων
 ἔλεγε· εὐμενὲς ἔχουσα μέγαν τιμὴν κατὰ τὴν κοινὴν
 πρὸς τοὺς Ῥωμαίους αἰεὶ ἦν καὶ τὸ πᾶν

BOOK XI

The Carthaginians, fearing capture, first made overtures to the consul, in the hope that they might by some satisfactory arrangement secure their withdrawal and thus escape the danger of the instant. But

Zonaras 8, 13

the length of which is said to have been one hundred and twenty feet, for its length was carried to Rome for exhibition, and the rest of its body corresponded in size. It destroyed many of the soldiers who approached it and some also who were drinking from the river. Regulus overcame it with a crowd of soldiers and with catapults. After thus destroying it he gave battle by night to Hannibal, who was encamped upon a high wooded spot, and he slew many in their beds as well as many who had been aroused. Any who escaped fell in with the Romans guarding the roads and perished. In this way a large part of the Carthaginians was destroyed and many of their cities were given over to the Romans. Those in the city fearing capture made overtures to the consul, in the hope that they might by some satisfactory arrangement secure their withdrawal and so escape the immediate danger. But when many oppressive demands were made of

Lucius Domitius De Draconibus I, p. 472

slew the reptile, and having flayed it sent its skin as a great wonder to the senate at Rome. And when measured by this same standard as Dio himself goes on to report, it was found to have a length of one hundred and twenty feet, its thickness, moreover, was proportionate to its length.

- λησαν Σικελίας τε πάσης καὶ Σαρδοῦς ἀποστῆναι, καὶ τοὺς μὲν τῶν Ῥωμαίων αἰχμαλωτοὺς προῖκα ἀφεῖναι, τοὺς δὲ σφετέρους λύσασθαι, τα τε δαπανηθέντα τοῖς Ῥωμαίοις ἐς τον πολέμον πάντα διαλύσαι καὶ χωρὶς ἄλλα καθ' ἕκαστον ἔτος συν
- 23 τελεῖν αὐδεν ἤνυσαν. πρὸς γὰρ δι τοῖς εἰρη μένοις καὶ ἐκεῖνα αὐτοὺς ἐλύπει, ὅτι μήτε πολε μεῖν¹ μήτε συμβαίνειν ἄνευ τῶν Ῥωμαίων, καὶ αὐτοὶ μὲν μη πλειυσι μιᾶς ναυσὶ μακραις χρῆσθαι, ἐκείοις δὲ πεντήκοντα τριηρεσι ἐπικουρεῖν ὁσαυκὶς ἂν ἐπαγγεληθῇ σφίσιν, ἄλλα τέ τινα οὐκ ἐκ τοῦ ὁμοίου ποιεῖ ἐκελευοντα. ἐξ οὖν τούτων ἄλλωσιν σφῶν ἄκριβῇ τὰς σπονδὰς νομίσαντες ἐσσεσθαι, πολεμεῖν αὐτοῖς μᾶλλον εἴλοντο.—
Uⁿ 4 (p. 376).

Σοπατρω 8, 13.

καὶ φορτικὴ ὥς ἄλλωσιν αὐτῶι ἄκριβῇ νομίζεσθαι τὰς σπονδὰς, πολεμεῖν μᾶλλον εἴλοντο

Ἡ μὲντοι Ἰσηγιανός μεχρι τότε εὐτυχῶν αὐχὴ ματος μεστὸς ἐγίνετο καὶ φρονήματος, ὥστε καὶ γραφεῖν εἰς τὴν Ῥωμὴν ὅτι κατεσφραγισμινὰς ἔχει τὰς τῶν Καρχηδονίων πύλας ὑπὸ τοῦ φοβεῖν ταῖς ἴσα δὲ καὶ οἱ συν αὐτῶι καὶ οἱ ἐν τῇ Ῥωμῇ ἐφρόνουεν. ὅθεν καὶ ἐσφαλησαν, ἦλθον μὲν γὰρ τοῖς Καρχηδονίοις καὶ ἕτεροι σιμμάχοι, ἦλθε δὲ καὶ ἐκ Λακεδαιμονοῦ Ξανθίππος αὐτοὺς τὴν αὐτοκράτορα τῶν Καρχηδονίων ἀρχὴν εἰληφῶς ὅ τε γὰρ ὁ ἄνθρωπος αὐτῶι τα πρᾶγματα προθυμῶς ἐπέτρεψε καὶ ὁ Ἀμίλκας καὶ οἱ λοιποὶ οἱ ἐν τέλει

BOOK XI

since they refused to retire from all Sicily and from Sardinia, to release the Roman captives free of cost and to ransom their own, to make good all the expenses incurred by the Romans for the war and also to pay more as tribute each year, they accomplished nothing. Indeed, in addition to those just mentioned, there were the following demands which displeased them: they were to make neither war nor peace without the consent of the Romans, were to keep for their own use not more than one warship, yet come to the aid of the Romans with fifty triremes as often as notice should be sent them, and were not to be on an equal footing in some other respects. In view then, of these demands they decided that the truce would mean their utter subjugation, and they chose rather to fight with the Romans.

Zonaras B, 13.

them, they decided that the truce would mean their utter subjugation, and they chose rather to fight.

Regulus, however, who up to that time had been so fortunate, became filled with boastfulness and excitement, so much so that he even wrote to Rome that he had sealed up the gates of Carthage with fear. His followers and the people of Rome were of the same opinion, and this caused their undoing. For various allies came to the Carthaginians, among them Xanthippus from Sparta. This man assumed absolute authority over the Carthaginians, since the populace was eager to entrust matters to his charge and Hannibal together with the other officials stepped aside voluntarily. He managed their affairs

DION ROMAN HISTORY

Ζουαρχος 8, 13.

ἐκουσίῳ ἐξίστησαι τα τε ἄλλα παρεσκευασεν
εἰ καὶ ἐποτρυν μέγιστον τοὺς ἑαρχήσοιτο εἰ
οἱ σπουδαίον ἦσαν καθήκοντα εἰς τὸ ὁμαλὸν ἐν
ᾧ ἢ τε ἰσχυρὰ αἰσίων καὶ οἱ ἐλεφαντεὶς πλείστον
ισχυρεῖται ἐμελλοὶ καὶ τὸν μὲν ἄλλον χιμνὸν
ἐσχατὴν τήρησας ἐπὶ ποτὲ τοῦ Ρωμαίου κατα
φθαρτικῶς ἀνελίζομενους μέγα τε γὰρ τῇ νικῇ
φθαρτοὶ καὶ τὸν Ξανθόππον ὡς ἱκετοὶ ἐπερ
αρετῆς ὅτι γὰρ καλοῦσι τοὺς ἑλλήνας καὶ
εἰς νεκρὸν ἐσθλὴν αὐτῷ προσβλέποντι καὶ αὐτῶν
χρῶνται τῆς στρατοκρίσεως ἀπερισσώτων τε
πολλοὶ αὐτῶν οἰόντες ἱεροῖς ἐπικειμένους ὁ
Ξανθόππος ἐπὶ ἄλλῳ καὶ τὸ ἰσχυρὸν αὐτῶν εἰς
τὴν ἐλεφαντίνῃ ἀνελίζομενους πολλοὺς μὲν κατε
κίψε πολλοὺς δὲ καὶ ἐξωγῆρε καὶ αὐτὸν τὸν
Ρήγιοι καὶ ἐν φρονήματι εἰς ταῦτα ἦσαν οἱ
ἑαρχήσοι τοὺς δὲ ἀνέναντι περισσώσαντα ἡμᾶς
καὶ ἀπὸ τῶν Ρωμαίων προτέρως ἐξ αὐτῶν
ἀναμνησθέντες καταθέσει τοὺς μὲν οὖν
ἡλικίᾳ τῶν ἰσχυρότων Ρωμαίων ἐν θεραπείᾳ
εἶχον τοὺς δὲ Ρήγιοι ἐν πύσῃ κακοίχια πε
πονητὴ τροφῇ τε αὐτῶν ὅσον ὑπερβύτην πρὸς γυναι
καὶ ἐλεφάντα προσφέρων ἀνελίζομενους ὑπὸ
αὐτοὶς οἰκισμῶν μὲν τε τῷ σώματι μὲν τε τῇ
δυσκλίᾳ ὑπερβύτην ἐπὶ σιγῇ δὲ κακώσαντες
οἷον αἰτεῖ εἰς γαστρίᾳ ἰσχυρὸν ἔδωκεν

τοὺς δὲ σφετεροὺς ἀνελίζομενους οἱ ἑαρχήσοι
δυσκλίᾳ μετεχειρίσαντο ἡ γὰρ εἰς ὁμοίαν
ἀποδοῦναι αὐτοὺς ὅσον προεπιστάμενους ἀπεπερῶσαν
αὐτοὺς ὡς καὶ τοὺς μισθοὺς αὐτοῖς οὐκ ἐς μακρὰν
ἀποδῶσαντες ἐκέλευσαν δὲ τοὺς κομίζουσι σφᾶς

BOOK XI

Zonarus 8, 12.

excellently in every way, and in particular he brought the Carthaginians down from the heights, where they were staying through fear, into the level country, where their horses and elephants would be of most avail. For some time he remained inactive, until at length he found the Romans encamped in a manner that betokened their contempt. They were very haughty over their success and looked down upon Xanthippus as a *Groecus* (for thus they call the Hellenes, and they use the epithet as a reproach to them for their mean birth) and consequently they had constructed their camp in a needless fashion. While the Romans were in this state of mind Xanthippus assailed them, routed their cavalry with his elephants, cut down many, and captured many alive among them Regulus himself. This put the Carthaginians in high spirits. They saved the lives of those captured in order that their own citizens previously taken captive by the Romans might not be killed. Thus they treated all the Roman prisoners with consideration except Regulus, whom they kept in a state of utter misery, they offered him just enough food to keep him alive, and they would repeatedly send an elephant close up to him to frighten him so that he might have peace in neither body nor mind. After afflicting him in this way for a good while they placed him in prison.

With their allies the Carthaginians dealt in a most pitiless manner. Not being supplied with sufficient wealth to pay them what they had originally promised they dismissed them with the understanding that they would pay them their wages before very long. To the men who escorted the aides, however, they issued orders to put them

¹ The word should be the diminutive *Groeculus*. 431

DIO'S ROMAN HISTORY

Ζωναρῆ 8, 13.

εις ἔρημην τινα νήσον ἐκβιβάσαι καὶ λιθρὰ ἀποπλεῦσαι καὶ τὸν Ξεθίππον οἱ οἱ μὲν φασὶ καταποντῖσαι αὐτοὺς ἐπιπλευσαντι ἐπιπλευσαντας, οἱ δὲ ναῶν αὐτῷ οὐκ αἰ παλαιὴν μὲν στεγούσαν, μετὸν καταπίπτωσάν ται ἔξωθεν, ἐν αὐτῇ ἐφ' ἑαυτῇ καταποντισθῆναι τὸν δὲ γνοὺς τοῦτο ἐς ἑτέραν ἐμβῆναι καὶ οὕτω διασωθῆναι ταῦτα δ' ἐπιούρην, ἵνα μὴ δοκῶσι πρὸς ἐκεῖνοι σεσωσθῆαι ἐνομίσαν γὰρ ὑπολαλῆτος αὐτοῦ καὶ τὴν τῶν ἔργων δοξάν σιναπολεσθῆαι

Ζωναρῆ 8, 14.

14 Οἱ δ' ἐν τῇ Ῥώμῃ ἤλγουν μὲν διὰ τὸ σιμβν καὶ πλέον ὅτι τοῖς Καρχηδόνοις ἐπὶ τὴν Ῥώμην αἰτὴν προσεκοκῶν πλευσείσθαι, εἰς ταῦτα τὴν τε Ἰταλίαν ἐν φιλακῇ ἐποίησαντο καὶ ἐπὶ τοῖς ἐν Σικελίᾳ τε τε Λιβύῃ δότας Ῥωμαίους σπορῶν τοὺς ὑπατοὺς ἐπεμψαι, Μάρκον Αἰμίλιον καὶ Φουλβίον Πλατίωνα οἱ ἐς Σικελίαν πλευσάντες καὶ φρουρησάντες τὰ ἐκεῖ πρὸς Λιβύην ὠρμηκίσαν καὶ χιμῶνι ληφθέντες κατήνχθησαν ἐς Κερσούσαν πορθήσαντες οἱ τὴν νῆσον καὶ φροὶ αὐτὰ παρὰ ντεῖς ἔπλεον αὐτῆς καὶ τοῦτο ἰσχυρὰ ναυμαχία πρὸς Καρχηδόνους ἐγένετο ἡγωνίζοντο γὰρ οἱ μὲν παντελῶς τοῖς Ῥωμαίοις ἐκ τῆς αἰκίας ἐκβάλλειν Ῥωμαῖοι δὲ τοῖς ἐγκαταλειφθέντας σφῶν ἐν τῇ πολέμῳ ἐρασώσασθαι ἀγχοιμῶν δὲ μαχομένῳ οἱ ἐν τῇ Ἀσπίδι ὄντες Ῥωμαῖοι κατὰ νῶτον τοῖς Καρχηδόνοις ἔξα φηκὲς ἐπεπλευσαν, καὶ ἀμφιδολοῖν αὐτοὺς καταλαβόντες ἐνίκησαν. καὶ μετὰ τοῦτο καὶ τῷ πεζῷ αἱ

BOOK XI

Zonaras 8, 13.

ashore on a desert island and quickly sail away. As regards Xanthippus, one story is that they pursued after him when he had sailed away, and sank his ship, the other is that they gave him an old ship which was in no wise seaworthy but had been newly covered over with pitch outside, that it might sink quite of itself and that he, being aware of this, went aboard a different ship, and so was saved. Their reason for doing this was to avoid seeming to have been saved by possibility, for they thought that when an enemy had perished the renown of his deeds would also perish.

Zonaras 8, 14.

14 The people of Rome were grieved at what had occurred, more especially because they expected that the Carthaginians would sail against Rome itself. For this reason they carefully guarded Italy, and hastily sent to the Romans in Sicily and Africa the consuls Marcus Aemilius and Publius Paelianus [Paelianus]. These men sailed to Sicily, and after garrisoning the positions there, set out for Africa, but were overtaken by a storm and carried to Cassara. They ravaged the island and put it in charge of a garrison then sailed onward again. Thereupon a fierce naval battle with the Carthaginians took place. The latter were struggling to eject the Romans entirely from their country and the Romans were striving to save the remnants of their soldiers who had been left in hostile territory. In the midst of a close battle the Romans on Aspis (Clapnet) suddenly sailed against the Carthaginians from the rear, and by thus getting them between two forces overcame them. Later the Romans also

20^a Διωνία Βιβλίη· οἱ δὲ Καρχηδόνιοι τὰς ναῦς αὐ-
τῶν ἀναπλευσας οἴκαδε τηρήσαντες, συχνὰς χρη-
ματῶν γεμαύσας εἶλον. Bkk. Lit. ed. p. 131, 12

Ζουσιαν 8, 14.

Ῥωμαῖοι ἐκράτησαν, καὶ εἶλον πολλοὺς οὓς διὰ
τοῦ Ῥηγούλου καὶ τοὺς μετ' αὐτοῦ ἄλοντας περι-
εσώσαντο. ἀρπαγὰς δὲ τινὰς ποιήσαντες ἐς
Σικελίαν ἔπλεον· χειμῶνι δὲ περιπεσόντες καὶ
πολλοὺς ὑποβαλόντες οἴκοι ταῖς ναυσὶ ταῖς
περισωθείσαις ἀπεπλευσαν.

Οἱ δὲ Καρχηδόνιοι καὶ τὴν Κόρσουραν ἔλαβον
καὶ ἐς Σικελίαν ἐπεραιώθησαν· καὶ εἰ μὴ τὸν
Κολλατῖνον καὶ Γναῖον Κιρινήλιον ἐμαθοὶ πολλῶ
προσπλέοντας ναυτικῶ, πᾶσαν ἂν αὐτὴν ἐχειρω-
σαντο. οἱ γὰρ Ῥωμαῖοι ναυτικὸν τε ἄριστον
ταχέως ἐξηρτυσαν καὶ καταλόγους βελτιστοὺς
ἐπεποιήκεσαι, καὶ οὕτως ἐρρωσθήσαν ὥστε τριτῇ
μηνί ἐς τὴν Σικελίαν ἐπανελθεῖν. πεντακοσίουστων
δ' ἦν ἔτος ἀφ' οἵπερ ἡ Ῥώμη συνίστη, καὶ τὴν
μὲν κατὰ τοῦ Παύρου πολὺν οἱ χαλεπότης εἶλον,
τῇ δὲ ἄκρα προσέδρευαντες ἐκακηπίθησαν,
μέχρις οὗ τοὺς ἐν αὐτῇ ἐπέλιπεν ἡ τροφή·
τότε γὰρ προσέχωρησαν ταῖς ἵπαισι. οἱ δὲ
Καρχηδόνιοι τὰς ναῦς αὐτῶν οἴκαδε πλευσας
τηρήσαντες εἶλον συχνὰς χρημάτων μεστὰς.

Εἴτα Σερονήλιος τε Πάπαι καὶ Γαῖος Σεμπρόνιος
ὑπάτοι τοῦ μὲν Λιλυθαίου πειρυσάντες ἀπέ-
κρουσθήσαν, ἐς δὲ τὴν Λιβύην ἐπεραιώθησαν, καὶ
τὴν παραλίαν ἐπορθοῖν· ὡς δ' ἐκομίζοντο οἴκαδε,
χειμῶνι ἐρετυχύν καὶ ἐβλήθησαν· διό νομίσας ὁ
ἄνθρωπος ἐξ ἀπειρίας τῶν ναυτικῶν βλῦπτεσθαι, τῆς

BOOK XI

Now, Book XI. The Carthaginians kept watch for their ships homeward bound and captured several heavily laden with money

ZONARUS 8, 14.

won an infantry engagement and took many prisoners, whose lives they saved because of Regulus and those captured with him. They made *severn* sails, and then sailed to Sicily. But encountering a storm and losing many of their number, they sailed for home with the ships that were saved.

The Carthaginians took Cassow and crossed over a.d. 451 to Sicily, and they would have singed the whole of it, had they not learned that Collatinus (Castrinus) and Gnaeus Cornelius were approaching with a large fleet. For the Romans had quickly fitted out a first-class fleet, had made levies of their best men, and had become so strong that in the third month they returned to Sicily. It was the five-hundredth year from the founding of Rome. The lower city of Panormus they took without trouble, but in the siege of the citadel they faced many until food failed those inside, then the besieged came to terms with the consuls. But the Carthaginians kept watch for their ships homeward bound, and captured several that were full of money.

Afterwards Servius Pilius [Caepio] and Gaius Sempronius consuls, made an attack upon Lilybæum, where they were repulsed, and crossing over to Africa, they ravaged the coast. But while returning homeward they encountered a storm and incurred disaster. Hence the people, thinking that their misfortunes were due to their inexperience in naval

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Zeugma B, 14.

μεν ἄλλης θαλάσσης ἀπέχεσθαι ἐψηφίσαντο, ναυσι δ' ολιγαίς τὴν Ἰταλίαν φρουρεῖν.

Τῷ δ' ἐπιγενομένῳ ἔτει Πουπλιος Γάιος καὶ Λύρηλιος Σερούλιος εἰς τὴν Σικελίαν ἦλθοι, καὶ ἄλλα τέ τινα κατεστρεφάντο καὶ Ἰμεραν αὐ μείτοι τινὰ συνέσχον τῶν ἐν αὐτῇ νικτος γὰρ αὐτοὺς οἱ Καρχηδόνιοι ἐξεκυμσαι μετὰ δὲ τοῦτο Λύρηλιος ναὺς τε παρα Ἰερωνος εἰληφως καὶ ὅσοι τῶν Ῥωμαίων ἦσαν ἐκεῖ συμπαραλαβὼν, ἐπλευσεν εἰς Λιπαραν, καὶ ἐν αὐτῇ Κύντον Κασσιον χιλιάρχον καταλιπὼν προσεδρευοντα μάχης ἀνευ ἀπῆρεν οἴκαδε. Κύντος δὲ μὴ φροντίσας τῆς ἐντολῆς προσέμιξε τῇ πόλει καὶ πολλοὺς ἀπέβαλεν. ὁ μὲντοι Λύρηλιος μετὰ ταῦτα ἐκείνους ἐλὼν πάντας ἀπέκτεινε καὶ τὸν Κασσιον τῆς ἀρχῆς ἐπαυσε.

Καρχηδόνιοι δὲ τὰ δοξάντα τοῖς Ῥωμαίοις περὶ τοῦ ναυτικοῦ μαθόντες, ἐπεμψαν εἰς Σικελίαν, πᾶσαν ὑποταξαι τότε ἐλπίσαντες καὶ ἕως μὲν ἄμφω παρήσαν οἱ ἱπᾶτοι Καικίλιος Μετελλος καὶ Γάιος Φούριος,¹ ἡρέμουν· ὥς δὲ πρὸς τὴν Ῥώμην ἰστῆρεν ὁ Φούριος,² κατεφρόνησαν τοῦ Μετέλλου καὶ πρὸς τὸ Πανναρμον ἦλθον· ὁ δὲ Μετελλος κατασκόπους ἐλθεῖν μάθων ἐκ τῶν πολεμίων, ἤθροσε τοὺς ἐν τῇ πύλει πάντας, καὶ διαλεχθεὶς αὐτοῖς ἀλλήλων λαβεσθῆαι σφισιν ἐκέλευσε· καὶ οὕτως ἕκαστον ἀνακριτῶν ὅστις τε εἶη καὶ ὅ τι πράττοι, κατεφώρῃσε τοὺς πολεμίους. Καρχηδόνιοι δὲ παρετιζάντο ὡς

¹ Κύντον χιλ. ἀρχον Κασσιον Μουσ., collected by Be.

² Φούριος Wulf φρουριος Μουσ.

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Zonaras 8, 14.

affairs, voted to keep away from the sea with the exception of guarding Italy with a few ships.

In the succeeding year Publius Cossus¹ and Aeneas Servilius² came to Sicily and among other places subdued Himera, but they did not get possession of any of its inhabitants, for the Carthaginians conveyed them away by night. After this Aeneas secured some ships from Hiero, and adding to his contingent all the Romans who were there he sailed to Lipara. Here he left the trireme Quintus Cassius to carry on a siege while avoiding battle, and set sail for home. Quintus disregarding orders, made an attack upon the city and lost many men. Aeneas, however, subsequently took the place, killed all the inhabitants, and deposed Cassius from his command.

The Carthaginians, learning what the Romans had determined regarding the fleet sent an expedition to Sicily, hoping now to bring it entirely under their control. Now as long as both the consuls, Caius Metellus and Gnaeus Fulvius, were on the ground, they remained quiet; but when Fulvius set out for Rome they conceived a contempt for Metellus and proceeded to Panormus. Metellus learned that spies had come from the enemy and assembling all the people of the city he addressed them, and then bade them lay hold of one another, thus he was enabled to investigate who each one was and what his business was, and so detected the enemies.³ The Carthaginians now set themselves in

A mistake for the names Aurelius and Publius Servilius, the names are correctly given at the beginning of chapter 14.

² The same price of the city but not the same after the destruction of Corinth—see Zonaras 9, 31 (end).

DIOS ROMAN HISTORY

Ζοήριας 8, 14.

μαχοῦμενοι, καὶ Μέτελλος δεδιέναι προσεποιεῖτο. τούτου δ' ἐπὶ πλείους ἡμέρας γινομένων, οἱ Καρχηδοῖνοι ἐφρονηματίσθησαν καὶ προσέβαλλοι θρασύτερον καὶ τότε ὁ Μέτελλος σημεῖον τοῖς Ῥωμαίοις ἤρε κί'κ τούτου ἑξαπιναίως ἐκεῖνοι κατὰ πάσαις τῆς πύλας ἐπεκδραμοντες ῥαδίως ἐκράτησαν, καὶ ἐς στενον αὐτοὺς κατέκλεισαν, ὥστε μηκέτ' ἀναχωρῆσαι δι' αὐτοῦ δυνηθῆναι. στενοχωρούμενοι γὰρ, ἅτε καὶ αὐτοὶ πολλοὶ ὄντες καὶ πολλοὺς ἐλέφαντας ἔχοντες, ἐταρτυττοντο. καὶ τούτω το νautικὸν το Λιβυκὸν προσπλεύσαν αὐτοῖς ἐγενετο φθορᾶς αἰτιωτάτον. ἰδόντες γὰρ τὰς ναῦς ὠρμησαν εἰς αὐτὰς καὶ ἐμβαίνειν ἐξεβιάζοντο, καὶ οἱ μὲν εἰς τὴν θαλάσσαν ἐνεπιπτον καὶ ἐφ'εΐρουτο, οἱ δὲ ὑπὸ τῶν ἐλεφαντῶν ἐμπελαζομένων ἀλλήλοις τε καὶ τοῖς ἀνθρώποις ἀπωλλυτο, οἱ δὲ ὑπὸ τῶν Ῥωμαίων ἐκτεινοντο, πολλοὶ δὲ καὶ ζῶντες ἐπλώσαν ἄνδρες τε καὶ ἐλέφαντες. ἐπειδὴ γὰρ ἄνευ τῶν συνηθῶν σφισιν ἀνδρῶν ὄντες ἡγριαίνοντο, κήρυγμα τοῖς αἰχμαλωτοῖς ὁ Μέτελλος ἐποίησατο σωτηρίαν καὶ ἄδειαν τοῖς σιλλαβοῦσιν αὐτοὺς διδόνει καὶ οὕτως προσελθόντες τινὲς τοῖς σφῶν πρηστατοῖς ἐκείνους τε διατὴν συνηθειαν ἐχειρωσάντο καὶ τοὺς ἄλλους προσεπεσπύσαντο. οὕς καὶ εἰς τὴν Ῥωμὴν ἐκομίσαν ἑκατὸν ὄντας καὶ εἴκοσιν, οὕτως αὐτοὺς τὸν πορθμοὶ περαιώσαντες τιθους πολλοὺς συνδησαίντες ἀλλήλοις καὶ ξίλοις διαλαβόντες σφίσι, ὥστε μὴτ' ἀπαρτισθαι σφίσι μὴτε συμπίπτειν,

BOOK XI

Zonaras 8, 14.

In the array and Metellus pretended to be afraid. When he continued this pretence for several days, the Carthaginians were filled with presumption and became confident in making attacks. Then Metellus raised the signal for the Romans. Forthwith they made an unexpected rush through all the gates, easily overcoming resistance, and enclosed their foes in a narrow place through which they could now no longer retreat. For, by reason of their own numbers and the large number of elephants with them, they were crowded together and thrown into confusion. Meanwhile the Carthaginian fleet approached the coast and became the chief cause of their destruction. For the fugitives, seeing the ships, rushed toward them and tried to force their way on board: some fell into the sea and perished, others were killed by the elephants, which crowded against one another and against the men, and still others were slain by the Romans, many also were captured alive, men and elephants as well. For when the beasts, bereft of the men to whom they were used, became infuriated. Metellus made a proclamation to the prisoners, offering safety and pardon to such as would hold them in check, accordingly some of the keepers approached the gentlest of the animals, which they subdued by the influence of their accustomed presence and then won over the remainder. These, one hundred and twenty in number were conveyed to Rome being ferried across the strait in the following way. A number of huge jars, separated by wooden slats, were fastened together in such a way that they could neither break apart nor yet strike together; then this framework was spanned by

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29^b Δίωνος ια' βιβλίῳ "τὸν δῆμον ἐδειπνισεν."
Beck. Aeneid p. 133. 24.

28 "Ὅτι φασὶ Καρχηδονίους ἐπικηρυκευσασθαι τοῖς
Ῥωμαίοις διὰ τε τᾶλλα καὶ διὰ τὸ πλῆθος τῶν
αἰχμαλώτων, μάλιστα μὲν εἰ πως καὶ τὴν εἰρήνην
ἐπὶ μετρίοις τισὶ ποιήσαιτο, εἰ δὲ μή, ἵνα τοὺς γε
ἐαλωκότας κομίσαιτο. φασὶ δὲ καὶ τοὶ Ῥο-
γούλων ἐν τοῖς πρεσβεσὶ πεμφθῆναι ὅια τε το
ἀξίωμα αὐτοὶ καὶ τὴν ἀρετὴν ὑπελάβον γὰρ πᾶν
ὅτιαὶν τοὺς Ῥωμαίους ἐπὶ τῷ κομίσασθαι αὐτοὶ
πρᾶξαι,¹ ὥστε καὶ μόνον ἂντι τῆς εἰρήνης ἡ πύ-
ξαι.

Ζουαττα 8, 14.

δοκοὺς ἐπ' αὐτῶν ἐπέτειναν καὶ ὕλην καὶ γῆν
ἐπιφορησαν, φραξαντές τε πέριξ τὰ χωρία, ὥς
αἰλῇ τιμὴ εὐοικεῖναι, εἰς τοῦτο αὐτοὺς ἐπεβ. βασαν,
καὶ διεπορθμευσαν οὐδ' αἰσθανομένους ὅτι πλεσιεν.
ὁ μὲν οὖν Μιέτελλος οὕτως ἐνίκησεν, ὁ δ' Ἀσδρου-
βας οὕτως τῷ Καρχηδονίῳ στρατηγῷ σωθεὶς τότε,
ὑστερον ὑπὸ τῶν οἰκοὶ Καρχηδονίων ἐκλήθη καὶ
ἀνεσκολοπισθη.

Ζουαττα 8, 15.

15. Οἱ Καρχηδονιοὶ δὲ διεκηρυκευσαντο τοῖς
Ῥωμαίοις διὰ τε τᾶλλα καὶ το πλῆθος τῶν
αἰχμαλώτων, καὶ τοῖς πρεσβεσὶ καὶ αὐτοῖς του
Ῥηγούλων συνέπεμψαι, πᾶν ὅι' αὐτοῦ οἰθθέντες
κατωρθώκεναι διὰ το ἀξίωμα καὶ τη ἀρετὴν τοῦ
ἀνδρός, ὥρκωσαν τε αὐτοὺς ἢ μὴν ἐπαιήξει· καὶ

¹ πρᾶξαι Rk, ἐλπίσαι σφῶν πρᾶξαι Vna.

BOOK XI

THE BOOK XI. "He feasted the people."

They say that the Carthaginians made overtures to the Romans on account of the great number of the captives, among other causes, they wished most of all to see if they could make peace on some moderate terms, and if they could not do this, at least to get back the captives. It is said that Regulus too was sent among the envoys because of his reputation and valour. They assumed that the Romans would do anything whatever for the sake of getting him back, so that he might even be delivered up again in return for peace, or at any rate

Zonaras 8, 14.

beams, and on top of all earth and brush were placed, and the warfare was forced in round about so that it presented somewhat the appearance of a farmyard. The beasts were put on board this raft and were ferried across without knowing that they were moving on the water. Such was the victory of Metellus, but Hasdrubal the Carthaginian leader, though he got safely away on this occasion, was ~~well~~ ^{severely} punished by the Carthaginians at home and impaled.

Zonaras 8, 15.

15. The Carthaginians now made overtures to the Romans on account of the great number of the captives, among other causes, and with the envoys they sent also Regulus himself, thinking that through him their whole object was as good as gained, because of the reputation and valour of the man, and they

Bonhevan refers this to the name of Metellus.

DIO'S ROMAN HISTORY

τως γε ἀντὶ τῶν αἰχμαλωτων ἀνταποδοθῆναι.
 27 ὥρκωσάν τε οὖν αὐτὸν πίστεσι¹ μεγάλας ἢ μὴν
 ἐπαυξῆσιν. ἦν² μὴδετερον αὐτῶν³ διαπραξῆται.
 καὶ πρεσβευτὴν μεθ' ἐτέρων ἔστειλαν. καὶ ὅς
 τί τε ἄλλα καθυπερ τις Καρχηδόνιος ἀλλ' οὐ
 Ῥωμαῖος ὢν ἔπραττε, καὶ οὔτε τὴν γυναῖκα
 εἰς λόγους ἔδεξατο, οὔτε ἐν τὴν πόλιν καίπερ
 εἰσκληθεὶς⁴ εἰσῆλθε, ἀλλ' ἐξω τοῦ τείχους τῆς
 βουλῆς ὑβρισθείσης, ὥσπερ τοῖς τῶν πολεμίων
 πρεσβεσιν ἔθας εἶχον χρηματίζειν, τὴν τε προσ
 ὁδον μετὰ τῶν ἄλλων, ὥς γε καὶ ὁ λόγος ἔχει.
 ἦτήσατο, . I^u 5 p. 377.

30 Διωνυσίᾳ βιβλίῳ "οὐ πρότερον αὐτοῖς ἐπείσθῃ
 ὁ Ῥηγούλος πρὶν Καρχηδονίους οἱ ἐπιτρέψαι."
 Bekk Anecd p. 140, 20

Zonaras 8, 15.

ὅς τί τε ἄλλα ὡς εἰς τῶν Καρχηδονίων ἔπραττε
 καὶ οὔτε τὴν γυναῖκα εἰς λόγους ἔδεξατο οὔτε τὴν
 πόλιν εἰσῆλθε, καὶ ταῦτα καλουμένος, ἀλλ' ἐξω
 τοῦ τείχους τῆς βουλῆς ὑβρισθείσης, ὥς ἔθας ἦν
 χρηματίζειν τῶν πολεμίων τοῖς πρέσβεσιν,
 εἰσαχθεὶς εἰς τὸ συνεδρίον εἶπεν "ἡμῖς, ὦ πα
 τέρες, πρὸς ὑμᾶς Καρχηδόνιοι ἐπεμψάν' ἐκεῖνοι
 γὰρ με ἐστίλκασι, ἐπεὶ δοῦλος αὐτῶν νόμῳ
 πολέμου γεγενῆσθαι καὶ ἰξίουσι μάλιστα μὲν καὶ
 τὸν πόλεμον λύσασθαι ἐπὶ συνθήκαις ταῖς

¹ εἰστας Bekk. π. αὐτοῖς τοῖς καὶ B) Mss. ² ὅς Bekk. B
 de Mss.

³ μὴδετερον αὐτῶν I Gm., μὴδεν ἑτέρου αὐτοῦ Mss.

⁴ εἰσκληθεὶς Bekk. εἰσῆλθε s Mss

BOOK XI

in exchange for the captives. Accordingly, they bound him by mighty oaths and pledges to return without fail, in case he should accomplish either of their objects, and they despatched him as an envoy along with others. Now he acted in all respects like a Carthaginian, and not a Roman. He did not even grant his wife leave to confer with him, nor did he enter the city, although invited inside, instead, when the senate assembled outside the walls, as was their custom in treating with the enemy's envoys, he not only asked permission to approach with the others—at least so the story goes—

Dis Book XI. "Regulus paid no heed to them until the Carthaginians permitted him to do so."

Zonaras 8, 15.

bound him by oaths to return without fail. Now he acted in all respects like one of the Carthaginians. He did not even grant his wife leave to confer with him, nor did he enter the city, although repeatedly invited to do so, instead, when the senate assembled outside the walls, as was the custom in treating with the envoys of the enemy, and he was brought into the assembly and said, "We Fathers, have been sent to you by the Carthaginians. It is they who despatched me on this journey since by the law of war I have become their slave. Now they ask, in the first place, to conclude the war upon terms favouring to

DIO'S ROMAN HISTORY

- 32^a Δίωνος ια' βιβλίῳ "ἄλλος ἂν τις, παραμυθῆσασθαι τὴν καθ' ἑαυτὸν συμφορὰν ἐβελήσας, ἐξῆρεν ἂν τὰ τῶν πολεμίων" Βοκκ Αποκρί. 165 Ἡ
- 32^d Δίωνος ιβ' βιβλίῳ "ἐκεῖνο" μὲν γὰρ ὑπαλλοτριωθῆναι ὑμῶν τροπὸν τινὰ ἠδυνήθη" ^b Ib. p. 124, 4.
- 32^e Δίωνος ιβ' βιβλίῳ "τεθνῶσι δὲ οἱ μὲν, οἱ δὲ ἐαλωκάσιν οἳ γε καὶ λόγον τινος ἄξιοι" Ib. p. 133, 33.

Ζοηλταλ B, 15.

δοκουςαῖς ἁμφοῖν, εἰ δὲ μή, τῶν πῖχμαλώτων ποιήσασθαι ἀλλαγὰς" ταῦτα εἰπὼν μετέστη μετὰ τῶν πρέσβεων, ὡς ἂν καθ' ἑαυτοὺς οἱ Ῥωμαῖοι βουλευσῶνται. κελευοιτῶν δὲ αὐτὸν τῶν ὑπατῶν συμμετασχεῖν σφίσι, τῆς διαγνωμῆς οὐ πρὶν ἐπεισθῆ πρὸ τοῦ παρὰ τῶν Καρχηδονίων ἐπιτραπῆναι. οὗ δὲ τεύκ μὲν ἐσιώπα ἐπεὶ δ' οἱ βουλευταὶ εἰπεῖν αὐτὸν γνώμην ἐκέλευον, εἶπεν "εἰμι¹ μὲν εἰς ἐξ ὑμῶν, ὦ πατέρες, καὶ μυρῖάκις ἁλῶ τὸ μὲν γὰρ σῶμά μου Καρχηδονίων, ἡ δὲ ψυχὴ μου ὑμετέρα ἐστίν· ἐκεῖνο μὲν γὰρ ὑμῶν ἠλλοτριῶται, ταύτην δὲ οὐδεὶς δύναται μὴ σύχιν Ῥωμαίων εἶναι ποιῆσαι· καὶ ὥς μὲν αἰχμάλωτος Καρχηδονίοις προσήκω, ἐπεὶ δ' οὐκ ἐκ κακίας, ἀλλ' ἐκ προθυμίας ἐδυστύχησα, καὶ Ῥωμαῖος εἰμι καὶ φρονῶ τὰ ὑμετέρα· καὶ οὐδ' ἐξ ἐνὸς τροποῦ λυσιστελεῖν ὑμῖν τὰς καταλλαγὰς νομίζω."

¹ ἄλλος ἂν τις Bk. ἄλλο γ' ἂν τις Ma.

² ἐπεὶ το δὲ Βοκκ. ἐπεὶ το δὲ Ma. ³ ἠδυνήθη Bk. ἠδυνήθηαι Ma.

⁴ As this point becomes a n. w. ~~and~~ ^{is} ~~reg.~~ Bk. & Ma. It seems highly probable, however, that ~~he~~ ^{he} ~~in~~ ⁱⁿ ~~was~~ ^{was} ~~should~~ ^{should} occur in the middle of ~~as~~ ^{as} ~~traces~~ ^{traces} ~~of~~ ^{of} ~~like~~ ^{like} the present one. The

BOOK XI

Dio, Book XI. "Any one else, in the desire to palliate the disaster with which he had met, would have exalted the prowess of the enemy

Dio, Book XII. "The former, indeed, might have become to a certain extent estranged from you."

Dio, Book XII. "Some are dead, and the rest captured, at least those deserving of any notice

Zonaras 8, 15.

both parties, or if that is not possible, to effect an exchange of prisoners. After speaking these words, he withdrew with the envoys, so that the Romans might deliberate in private. When the consuls urged him to take part in their discussion, he paid no heed, until permission was granted by the Carthaginians. And for a time he was silent, then, when the senators bade him state his opinion, he said, "I am one of you, Fathers, though I be captured times without number. My body is a Carthaginian chattel but my spirit is yours. The former has been alienated from you, but the latter nobody has the power to make anything else than Roman. As captive I belong to the Carthaginians, yet, inasmuch as I met with misfortune not from cowardice but from zeal, I am not only a Roman, but I also have your cause at heart. Not in a single respect, now, do I think reconciliation advantageous to you."

division here adopted assumes two instead of one on the part of the grammarians in Bekker's *Anecdota* in citing books.

¹ Probably from the speech of Regulus to the senators, compare Zonaras.

3. *Ζίων 1α' βιβλίον* "οὔτε γὰρ πρὸς ἐμοῦ οὔτε πρὸς ἄλλοι ἀνδρὸς ἀγαθοῦ οὐδενός ἐστι προέσθαι¹ τι τῶν κοινῇ συμφεροντῶν."—*Bekk. Anecd. p. 165, 23.*

Ζωνάριος 8, 15.

Ταῦτα ὁ Ῥηγοῦλος εἰπὼν καὶ τὰς αἰτίας προσέθηκε δι' ἧς τὰς συμβάσεις ἀπηγόρευε, καὶ ἐπηγάγεν ὥς "οἶδα μὲν ὅτι μοι προὔπτος ὁλεθρὸς προκειται ὕδνατον γὰρ λαθεῖν αὐτοὺς ἃ συνέβουλένυμα ἀλλὰ καὶ οὕτως τῆς ἐμαυτοῦ σωτηρίας το κοινῇ συμφέρον προτιθῆμι. εἰ δέ τις φησεί, τί οὖν οὐκ ἐκδιδράσκεις ἢ ἐνταῦθα κατὰμένεις, ἀκούσεται ὅτι ὁμῶμακα αὐτοῖς ἐπανηξείν, καὶ οὐκ ἂν παραβαιοῖν τοὺς ὅρκους, οὐδ' εἰ πρὸς πολεμίους γεγωνασι, καὶ δι' ἄλλα, μάλιστα δὲ οὐ το δεινὸν ἐμπεδουρήσας μὲν μόνος πείσομαι, ἂν δ' ἐπισηκῆσω, πᾶσα ἡ παλις ἀναπλησθήσεται."

Ἡ γερούσια δὲ τῆς ἐκεῖνου σωτηρίας ἔτεκε καὶ τὴν εἰρήνην ποιησασθαι καὶ τοὺς αἰχμαλωτοὺς ἀντιδοῦναι προτεθυμητο. γνοὺς οὖν τοῦτο αὐτός, ἵνα μὴ το συμφέρον δι' αὐτὸν καταπροσῶνται, ἐπλάσατο πεπῶκεναι φαρμακὸν δηλητηρίου καὶ μέλλειν πάντως ὑπ' αὐτοῦ ἀπολεσθαι. καὶ οὔτε ἡ συμβάσεις γεγόνεν οὔτε τῶν αἰχμαλωτῶν ἡ ἀμοιβή ἀπιοῦτος δ' αὐτοῦ συν τοῖς πρεσβέσιν αἰτελοῦντο ἄλλοι τε καὶ οἱ παῖδες καὶ ἡ γυνὴ οἱ δ' ὕπατοι μὴτ' ἐθέλοντα καταμεῖναι αὐτὸν ἐκδῶσειν ἐφασαν μὴτ' ἀπιοῦτα κατασχεῖν. καὶ

¹ ἐστ. προέσθαι Bk., ἐπιπροέσθαι M.

BOOK XI

Dis, Book XI. "For it neither becomes me nor any other upright man to sacrifice aught that pertains to the public welfare."¹

Zonaras 8, 15.

After these remarks Regulus stated also the reasons because of which he favoured rejecting the proposals, and added: "I know, to be sure, that stoutest destruction awaits me, for it is impossible to keep them from learning the advice I have given, but even so, I esteem the public advantage above my own safety. If any one shall say, 'Why, then, do you not run away, or stay here?' he shall be told that I have sworn to them to return, and I will not transgress my oaths, not even when they have been given to enemies. My reasons for this attitude are various, but the principal one is that if I abide by my oath, I alone shall suffer disaster, but if I break it, the whole city will be involved."

But the senate, out of consideration for his safety, showed a disposition to make peace and to restore the captives. When he became aware of this, he pretended, in order that he might not be the cause of their letting their advantage slip, that he had swallowed deadly poison and was sure to die in any case from its effects. Hence no agreement and no exchange of prisoners was made. As he was departing in company with his envoys, his wife and children and others came to him, and the consuls declared they would not surrender him, if he chose to stay, nor yet would they detain him if he was for

¹ See note on p. 445.

DIO S ROMAN HISTORY

Ζοπαρίας 8, 15.

οὕτω προτιμήσας μὴ παραβῆναι τοὺς ὅρκους
ἀρεκομισθῆ καὶ αἰκισθεῖς ὑπ' αὐτῶν, ὡς ἡ φήμη
λεγει, ὑπέθανε τὰ γὰρ βλεφαρα αὐτοῦ περιτε-
μοντες, καὶ χρόνον τινὰ ἐν σκοτει καθειρξάντες.
εἶτα εἰς σκευὴς τι συμπηκόν κεντρα παλταχθεῖν
ἔχον ἐμβάλοντες αὐτὰν καὶ τρεψαίτες πρὸς τοῦ
ἡλίου, αὐτῶς ὑπὸ κακοπαθείας καὶ ἀγρυπτίας μὴ
δυνάμενόν πῃ κλιθῆναι διὰ τὰ κεντρα διεφθείραν.
ὁ πιθόμενος οἱ Ῥωμαῖοι τοὺς πρῶτους τὰ παρ'
αὐτοῖς αἰχμαλωτῶν παρέδουσιν τοῖς ἐκείνου παισὶ
καὶ ἀνταικισσασθαι καὶ ἀνταποκτείναι

BOOK XI

Zonaras 8, 16.

departing. Consequently, since he preferred not to violate the oaths, he was carried back. And he was tortured to death, as the report goes, by his captors. They cut off his eyelids and for a time sent him up in darkness, then they cast him into some kind of specially constructed receptacle bristling with spikes and made him face the sun, thus through suffering and sleeplessness for the spikes kept him from reclining in any fashion—he perished. When the Romans found it out, they delivered the foremost captives in their hands to his children to torture and put to death in revenge.

END OF VOL. I





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